

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 2

(Price 10 Cents)

APRIL 22, 1911

(\$3.00 a year)

Whole No. 106

CHRONICLE

President Warns Mexico—Treaty with Japan Denied—Indian Agency Scandal—Curtis Guild, Jr., Ambassador—Chaplain Dallam Pardoned—Death of Tom L. Johnson—Mexico—Canada—Great Britain—Ireland—Spain—Italy—France—Belgium—Germany—Austria-Hungary25-28

QUESTIONS OF THE DAY

Squabbles of Spanish Catholics—A Challenge to German Critics—The Apostleship of the Press—Some Social Problems.....29-34

IN MISSION FIELDS

France and the Eastern Missions.....34-35

CORRESPONDENCE

United Italy's Limping Celebration—The Catholic University of Austria—The International Independent Telegraph Agency.....35-37

EDITORIAL

Let Us Hate Nobody—Fooling the People—Secretary MacVeagh on Pensions—The Sunday

Comic Supplement—Editing Under Difficulties—The Reichstag and the Vatican.....38-41

LITERATURE

The Profit and Loss of Greek—Christian Art in China—Father Tim—The Idea of Development—"Bulletins" of the Observatory of the Ebro, Spain—The Legends of the Jews—Non-Catholic Denominations—Loi d'Exil—Books Received41-45

EDUCATION

Representative Hebrews in Favor of Religious Training in Schools—Presbyterian Pastor Condemns Carnegie Foundation—The School Question in Australia—New York University and Group System of Study Courses.....45

PULPIT, PRESS AND PLATFORM

Babylon and Christianity.....46

SCIENCE

Photographing Stars Near the Moon—The Simultaneity of Magnetic Storms—Official Time in France—Double Stars—New Fashioned Burglar Alarm—Decrease in Price of Radium.....46-47

PERSONAL

Hon. Anthony M. Coll—Bequests by Miss Ellen Haggerty47

SOCIOLOGY

Cold Water and Fresh Air Cures for Tuberculosis47

ECONOMICS

Cheap Labor in the West—English Spinners to Grow Cotton in Mississippi—New Railroads in Alaska47

ECCLESIASTICAL ITEMS

Bibles for the Annapolis Cadets—The Franciscans Return to San Antonio—Polyglot Congregations in Toronto—The Sixty-Ninth at Vespers—Archbishop Stagni Popular.....47-48

OBITUARY

Rev. James Doonan, S.J.—Rev. P. J. McGinney, S.J.—Rev. John Rodock, S.J.—Rev. John Price48

LETTER TO THE EDITOR

Official Facts About the Y. M. C. A.....48

CHRONICLE

President Warns Mexico.—President Taft sent a warning to the Mexican government, and also to the insurgents, that they must not endanger the lives of citizens of the United States on American soil by fighting near the border. This step was taken in consequence of the killing of two Americans and the wounding of eleven others in the town of Douglas, Ariz., the result of an engagement on the Mexican side of the border. It is realized that conditions are most trying to Americans on this side of the Rio Grande, but it is also believed that the insurgents would be glad of any development which would draw the United States into the situation, and it is the purpose of the President not to be made a party to the affair if it can possibly be avoided. The administration is urging the press to refrain from treating the subject in a sensational manner in order that the delicacy of his position may not be made more difficult.

The American Consul at Ensenada reported the landing of thirty men and a Maxim gun from the British man-of-war Shearwater to protect the town from insurgents. The insurgent attack was not made, however, and the men returned to the ship. Although the administration announced these facts, it declined to comment upon them.

Treaty With Japan Denied.—Sensational reports in the press alleging the discovery in the city of Mexico of a secret treaty with Japan, the knowledge of which on the part of the American government prompted the

mobilization of the troops along the Mexican border, were set at rest by members of the committees of both houses of Congress, which have to do with foreign affairs. Democrats and Republicans alike promptly denied the rumors, feeling satisfied that the reasons given by the President for mobilizing the troops were the real ones and that Japan was not a factor in the Mexican equation. Developments in Mexico and the revelations of the extent to which the neutrality laws were being violated have clearly demonstrated the wisdom of the President in using the first opportunity to acquaint the members of these committees with the reasons for that step. It is true that President Taft has not denied the Japanese secret treaty, but the members of the foreign affairs committees have denied it for him and on his authority.

Indian Agency Scandal.—The Indian Rights' Association filed charges last December with the Indian Commissioner and requested an investigation into the affairs of the Pima Indian reservation in Arizona. It was alleged that Superintendent Alexander's administration had been marked by dishonesty, general neglect of the welfare of the Pima Indians, and failure to protect their rights. The Commissioner of Indian Affairs, Robert G. Valentine, acted very promptly and ordered a thorough investigation of the charges. The investigation ended in the suspension of Superintendent J. B. Alexander and six of his subordinates, and the transfer of one other. Besides the falsifying of vouchers and pay-rolls, the forging and misappropriation of checks, it was disclosed that Government checks were issued in the names of dummies

and of persons who performed no labor, and used by the superintendent and some of his subordinates for their personal benefit, as though they had been bank notes. Henry M. Alexander, known as supervisor of ditches, a brother of the superintendent, to whom doubtless he owed his office, was likewise seriously implicated. This supervisor read the handwriting on the wall and sent in his resignation, but the Indian office promptly refused to accept it, and suspended him. Special Agent Charles L. Ellis has been sent to fill temporarily the place made vacant by the suspension of Superintendent Alexander and to bring order out of chaos.

Curtis Guild, Jr., Ambassador.—The nomination of former Governor Curtis Guild, Jr., of Massachusetts, to be American Ambassador at St. Petersburg was sent to the Senate on April 13 by President Taft and ratified by that body on the same day. The new ambassador was born in Boston in 1860 and was graduated from Harvard in 1881. He has been active in State and national politics, serving as Lieutenant Governor of Massachusetts from 1902 to 1905, Governor from 1906 to 1909, and received seventy-five votes for the nomination of Vice-President in the Republican National Convention in 1908. Quite recently he returned from Mexico, where he was special ambassador from the United States at the centennial celebration. He received an LL.D from Holy Cross College, Worcester, Mass., in 1906. At St. Petersburg he succeeds Ambassador Rockhill, who will be transferred to Constantinople.

Chaplain Dallam Pardoned.—The long-drawn-out case of Chaplain John E. Dallam, of the Twelfth Infantry, was decided by the President, and the chaplain remains in the army, though sentenced to dismissal by court-martial. Chaplain Dallam entered the army as a private at the beginning of the Spanish War, and later studied theology and as an Episcopalian clergyman received an appointment as chaplain. When he withdrew from the Episcopal Church he was undecided what Church to join, and for a year or more he was a parson without any ecclesiastical affiliation. His commanding officer insisted that he should choose a denomination, as it is mandatory that an army chaplain should be attached to some recognized Church body. His delay in making the choice led to a court-martial, and while under sentence of a six-months' suspension he was again courtmartialed for insubordination and sentenced to dismissal. The President, however, commuted the sentence, prompted thereto by the Chaplain's record, which was exceptionally good, except for the unfortunate discussion over his religious belief.

Death of Tom L. Johnson.—Tom L. Johnson, twice Congressman from the Twenty-first Ohio District, four times Mayor of Cleveland, champion of three-cent street railway fares, and prominent advocate of the Single-Tax theories of the late Henry George, died in Cleveland, on

April 10. Tom Johnson became a great power for industrial and economic reform largely by virtue of his success in business. He will be long remembered for his services in the reform of municipal government. As a step towards municipal ownership, for which he believed public opinion was not far enough advanced, he advocated a movement for three-cent car fares to the end of showing forth in a city like Cleveland the extent of monopoly exaction under private control. Unfortunately the rise in the prices of material and labor rendered the success of the experiment extremely doubtful. However, he left the mayoralty with the credit of having given perhaps the best administration up to that time known in this country for our larger cities. One of the noteworthy achievements of his Congressional career was the ruse by which he forced the printing of the entire text of Henry George's "Protection or Free Trade" in the *Congressional Record*. In 1903 he ran for governor and was defeated, but was re-elected mayor in 1905, meeting final defeat in 1910.

Mexico.—Governor Teodoro Dehesa of the State of Veracruz, who enjoys the reputation of being the best governor in Mexico, was summoned to the capital for consultation and advice. His arrival was the signal for a great popular demonstration of respect. It is hoped that he may be appointed to the portfolio of government which has been vacant since the resignation of Corral. The office is equivalent to that of federal superintendent of police in the extent and importance of its duties. During the past five months the insurrection has cost the Mexican government ten million pesos, taking no account of the injury done to trade and manufactures. The administration has requested the authorization of Congress to draw on the reserve funds.

Canada.—Sheldon, the absconding stock-broker, has been committed for trial for fraud.—Some two weeks ago the Sechelt, a small coasting steamer, capsized during a gale in the Straits of Fuca on her way from Victoria to Sooke, and eighteen lives were lost. A similar vessel, the Iroquois, plying among the Canadian islands of the San Juan Archipelago, has been lost in the same way, with fourteen lives, in the narrow waters between Vancouver Island and Sidney Island. Deck cargo that broke adrift seems to have been the cause in both cases. The Government is making an investigation, which will result in strict regulations concerning cargo carried on deck.—The very unpleasant weather of April is most agreeable to western farmers, who suffered last year from an untimely spring, followed by drought and late frosts. It is said that the crop prospects for this year are excellent.—The Conservatives continue to appeal to the Prime Minister to test the sentiment of the country on Reciprocity by opening a typical Liberal constituency to an election by means of the resignation of its representative, and undertake to open a similar Con-

servative constituency in the same way. Sir Wilfrid Laurier declines to do so.

Great Britain.—The recount at Exeter resulted in the unseating of the Liberal member and the transferring of the seat to the Unionists by a majority of one. There were some demonstrations against the judges when their decision was announced.—The Indian Government is sending a force of a thousand men to the Persian Gulf coast to cooperate with the cruisers against gun-running to the Afghan border.—Stenie Morrison, sentenced to death for murder of Beron on Clapham Common, has had his sentence commuted to penal servitude for life. There seems to be some dissatisfaction regarding the testimony of the police.—Hitherto the aristocratic spirit has despised the bourgeois notion that the birching of boys in the great schools dishonors them. Eton, therefore, has maintained the birch up to the present. It is now announced that in future it will be used on the lower boys only.—The Bishop of Lincoln began his tenure of office by an attack on the morals of the county, with very slender grounds for it. The chairman of the Lindsey Quarter Sessions, after reminding the grand jury that he has spent more years in administering justice in the county than the bishop has passed weeks in it, contradicted his assertion flatly.—The *Times* and other papers are working very hard to make the attitude of Prussian ministers regarding the Modernist oath appear threatening towards the Holy See.—“The Shepherd of Dartmoor,” whom Messrs. Churchill and Lloyd George used effectively as an example of how there is one law for the rich and another for the poor; whom Mr. Churchill discharged from prison on condition that he should remain for six months in the situation procured for him; who disappeared after two days, and whom the police have, Mr. Churchill says, been looking for ever since, has turned up at last, arrested for the theft of whiskey.—The peers continue to throw their estates on the market, thus destroying their only real title to share in legislation.—The King has ordered the strict enforcing of Queen Victoria's regulations, which excluded divorced persons from court. King Edward had relaxed them.—William Gordon Hake, “Father of the British Bar,” completed his hundredth year on April 5. He defended the last sheep-stealer tried under the law that made the crime a capital offence. General Gordon of Khartoum was his cousin, and his wife was a cousin of Florence Nightingale.

Ireland.—The committee appointed by the Government “to ascertain and consider, among other things, the existing financial relations between Ireland and the other component parts of the United Kingdom and to distinguish as far as possible between Irish local expenditure and imperial expenditure in Ireland,” consists of seven members, selected seemingly as experts in finance rather than on political grounds. Sir Henry Primrose,

the chairman, a cousin of Lord Rosebery, has been president of the Board of Customs and Inland Revenue. He is not deemed friendly to Ireland, but is balanced by Mr. H. W. Gladstone, son and private secretary of the Home Rule Premier. Mr. Adams was recently head of the statistical department of the Irish Agricultural Board and proved exceptionally efficient. Messrs. Jackson and Plender are English bankers of repute. The only Irish representatives are Bishop Kelly, of Ross, and Lord Pirrie. Bishop Kelly is eminently qualified by judgment and character and by his experience on the Agricultural Board and on several Royal Commissions of inquiry into Irish economic and social conditions. Lord Pirrie has risen from the ranks to the control of the great Belfast shipping industries, and is a pronounced Home Ruler. The members are regarded as individually satisfactory, but not as fulfilling Mr. Asquith's promise that “the different sections of Irish opinions would be represented.”—Mr. Redmond wrote to President Taft in March asking him to use his influence “in securing the passage of a special Act recognizing the Irish National trade-mark so as to enable the Irish Industrial Association (which controls its use in Ireland) to obtain registration in the United States.” Mr. Taft considered the proposition equitable and referred the matter to the Secretary of the Interior. Later he wrote to Mr. Redmond: “I am doubtful whether this (a law providing for national trade-marks) is likely to be considered at the extra session, but I shall certainly bring it to the attention of Congress at the regular session in December.”—By 42 votes to 9 the Dublin Corporation passed an amendment to the proposed Address to the King: “That as Ireland is still deprived of her Parliament this Council proceed to the next business.”—The London *Observer*, which at the late elections raised the anti-Home Rule cry of “American dollars,” is now owned by them, having passed into the hands of Mr. W. W. Astor, M. P.

Spain.—One of the projects of Canalejas is obligatory military service for all Spaniards. If it becomes a law, it means that seminarians and young friars will be called from their studies to the barracks, when the country is in no danger and has no need of their services in any military capacity, even as an ambulance corps. Conservative papers remark that what Spain needs is not more soldiers but better drilled and better equipped soldiers. Of the forty thousand sent to Morocco, many were raw recruits who did not know how to handle their guns and were ignorant of the meaning of the military terms used by the drill-masters and officers. Four thousand properly trained troops would have been more efficient.—Don Jaime, the Carlist pretender, attended a banquet of his party leaders in Valencia and returned undetected to Barcelona. His visit was followed by the establishment of a daily paper in the interests of his party.—In the recent elections in Bilbao, the Catholics polled a far heavier vote than the Republican-Socialists; but the Catholic vote was

scattered among three sets of candidates, the result being that all were defeated.—Two letters of Lerroux, the Barcelona agitator, have mysteriously disappeared from the record of the Ferrer case. All the documents were to have been published at the public expense. The newly formed cabinet has little prospect of lasting long. Renewed hostilities and French military activity in Morocco seem to indicate that a fresh outbreak is imminent among the hill tribes.

Italy.—On April 10 an earthquake shook Rome and the surrounding villages and towns.—The question that has been mooted for twenty years of making Rome a seaport seems now about to take shape. It is proposed to dig a ship canal between Rome and Palidoro on the coast. A society of French capitalists, on April 1, deposited 2,000,000 francs in the Provincial Bank as a guarantee that they will construct the canal within a specified time. It is also proposed to lay out a grand highway from Rome to Ostia, with tram and train service. This road was to have been one of the attractions of the Jubilee, but it has failed of realization.—The Camorra trial still continues to amaze and horrify, and promises to continue indefinitely. The mass of evidence is enormous and can never be sifted.—The Jubilee celebration at Rome, beyond an occasional paragraph, continues to pass unnoticed in the press of the world.

France.—On April 12, 13,000 soldiers had assembled at Epernay to proceed against the riotous wine growers. In the town of Ay storehouses of champagne were wrecked, the wine spilled in the streets, and houses were set on fire. In other places barricades were thrown up to oppose the advance of the troops. It will be remembered that the outbreak occurred in the Department of Aube, which protested at being counted out of the champagne district. When that delimitation was changed and Aube restored to its previous position then trouble began among the wine-growers of the Department of Marne, which believed that its interests would suffer by the restoration of Aube. On April 14 quiet seemed to have been restored, but the next day the disorder was as bad as ever. It is a singular Easter for France.

Belgium.—The Liberals propose to filibuster so as to prevent the passage of the Schollaert School Bill. Although handicapped by previous legislation the Catholics during their tenure of power had increased the attendance at school to more than twice what it was under the Liberal régime. Thus in 1884, when the Liberals lost control of the Government, there were in the primary and higher grades 7,747 schools, 13,955 classes, 612,181 pupils. At present there are 15,128 schools, 33,428 classes, and 1,437,597 pupils. Schollaert's Bill will extend the limits of primary education still further and will enable the Catholics, who are the bulk of the population, to come into their own, from which they

have been debarred by their extraordinary tolerance of iniquitous conditions.

Germany.—Following a two days' visit in Vienna, during which every effort was made by Emperor and people to show them most hospitable welcome, Crown Prince William and Crown Princess Cecilia ended their long trip and were royally received by their own people in Potsdam. Quite an extraordinary feature of the enthusiasm attending their home-coming was the appearance of the two dirigibles, the new military balloon "M 4" and the Siemens-Schuckert balloon. When the princely pair arrived at the gates of the marble palace, these two, gaily decked with flags and bunting, circled the palace grounds showering down flowers upon the welcoming thousands, who wildly cheered their appreciation of the novel feature.—This year again the Prussian Landtag failed to pass the budget by April 1, as should be done. Because of the recurrence of this defect representations have been made seeking to influence the Government to an earlier call of the chambers hereafter. Besides the late opening of the session, the principal reason of the delay has been the intolerable flood of talk from the Social-Democrats. The insistence with which they broke into the debates might be excused did they try to lend any practical service in the discussions. A feature of the third reading of the budget bill was the bitter complaint urged by the Conservatives against the Government. The ministers, so the Conservatives affirmed, had failed in their duty in not sufficiently safeguarding Prussian interests when they permitted the amendment granting Alsace-Lorraine three votes in the Bundesrath to pass in the meetings of the Commission charged with the preparation of the Constitution for the Reichslande. The objection is readily understood when the fact is recalled that it is in Prussia the Conservative party enjoys its greatest strength. The Chancellor made a fitting reply to the objection, and a representative of the Centre reminded the Landtag that it were well not to interfere in matters strictly within the jurisdiction of the Reichstag.

Austria-Hungary.—Recent despatches indicate that the vexed questions involved in the projected reform of the laws relating to military service in the dual monarchy are being satisfactorily solved. The special committee representing Austria and Hungary, which has been sitting in Vienna since the beginning of April, announces that an agreement has been reached in the language question and in the matter of military criminal procedure. German will in future be as a rule the official language, though certain exceptions are allowed in favor of the Hungarian regiments. Following these announcements the Emperor received in special audience Baron von Bienerth, the Austrian Premier, and Count Khuen-Hedervary, the Hungarian Premier, and both statesmen assured his Majesty that full agreement in the further details of the military service legislation would be reached

QUESTIONS OF THE DAY

Squabbles of Spanish Catholics

The readers of AMERICA who have perused our former articles may have asked themselves in bewilderment how it is possible that in a nation like Spain, where the Catholic Faith has been so deeply rooted for centuries, and where the vast majority of the people profess it, there can be tolerated and there are tolerated ministries that directly attack their Faith and wound their deepest religious sentiments. The answer is obvious. The Catholics of Spain live in a state of deep and permanent division, and the anti-clerical cabinets profit by this division to combat the Church and to wage war against it. In vain have the Pope and the Bishops repeatedly raised their voices to urge the different Catholic parties to make common cause and to present an unbroken front to the fierce attacks of anti-clericalism and revolution; in vain have they at critical junctures asked them to lay aside for a moment their political differences and party preferences and unite against the common enemy. Their advice and their recommendations have not been heeded; their voices have been lost in a vacuum. Like those Byzantines who, while the Mohammedan army was at their very gates, discussed among themselves whether the light on Tabor was created or increate, Spanish Catholics seem to find no better occupation than to attempt to define with mathematical precision the imperceptible lines which mark where Liberalism begins and ends. They have already spent several years in these very subtle disquisitions, and the likelihood is that they will keep on till the end of time.

Let us put the question bluntly: Is it possible to be a Catholic and belong to the Conservative party now headed by Maura? The Alfonsists and the Conservatives answer affirmatively; the Carlists and the Integrists thunder "No!" There we have the kernel of the nut. Is it not a strange situation? Maura, hurled from power by the forces of Freemasonry and revolution, made the target of the wrath of the anti-clericals and the Republicans because he was a "clerical" and a "reactionary" (that is, he was the representative of order and social tranquillity, the enemy of jacobinism and the supporter of the rights and interests of the Church), is considered by the Carlists and the Integrists as incompatible with Catholicism and deserving their weightiest censures and anathemas.

These hopelessly contradictory opinions of Maura are met with not only in the bosom of religious orders, but also among the diocesan clergy. While, on the one hand, very distinguished priests and religious of great authority are of the opinion that in the present circumstances it is prudent, reasonable and sensible to second and sustain Maura, not because his program is ideal in matters religious, but because in the present conditions it is the

nearest possible approach to the Catholic ideal, other religious and other priests, perhaps more numerous than his supporters, are of a contradictory view, and see in the chief of the Conservative party the personification of a political theory a thousand times worse than jacobinism. We think it is not rash to affirm that the hierarchy, generally speaking, are in favor of supporting Maura, and that if it were in their power they would not hesitate to recognize the advantage of uniting all the Catholic elements into a "block" in his favor, to offset the block made up of Democrats, Radicals, Republicans, Socialists and Liberals. But this is impossible.

As I write these lines, the echo of the strife among our fellow Catholics reaches my ears. As the election of provincial deputies was approaching, the Carlists, the Integrists and the independent Catholics hastened to form a "Catholic-Antiliberal Coalition," which was to work at the election against the Republicans, Liberals and the Conservatives. The other Catholics—that is, the dynastic Catholics—basing their position on the message recently addressed to all Spanish Catholics by the Cardinal Primate of Spain in the name of His Holiness, declined to join the coalition, and they protested that it was not permissible to apply the nickname of "Liberals" to Catholics belonging to the Conservative party; they added, moreover, that when there was no probability of success, Catholics distinctively as Catholics ought not to propose candidates, but that in such a case they ought, for the occasion, to support the least undesirable candidate, and thus prevent the election of a greater enemy of religion.

Three or four days ago, the matter was brought before the Right Reverend Bishop of Madrid-Alcalá, who, after examining it, withheld his approval from the coalition; for, as there was no hope of electing the coalition candidates, to vote for them would be to scatter the Catholic vote and facilitate the election of Republicans and Radicals. The coalition was thereupon dissolved. We are not to suppose, however, that its former members will come out on election day and support the Conservative candidates. Oh, no! They will not vote at all, or they will cast blank ballots, or they will vote for anybody that is not a Maurist. The reason of this is that these militant Catholics, Carlists and Integrists, starting from the pessimistic principle that the present political condition is incurable, and that every attempt to cleanse the Conservative party is foredoomed to failure, are awaiting a grand re-birth of strong Catholic feeling as the result of a social commotion and upheaval; for they have persuaded themselves that, from the very magnitude of the evil, things must take a better turn.

With the condition of affairs thus plainly set before them, our readers will have no difficulty in understanding why it is that, notwithstanding their social standing and numbers, the influence of Spanish Catholics upon the social and political life of the nation is either very slight or simply null, and that, step by step, we are near-

ing a religious situation like that of France, with its secularizing, laicizing and atheistic laws. Quite otherwise would be the case if, taking things as they are to-day for to-day, all Catholics should persuade themselves that just now the only guarantee of social order and peace is the monarchy, as it is the only bulwark of liberty, of religion and of the Church; and that in this persuasion they should loyally and patriotically lend their aid to Maura, from whom much more could be expected if he were to see himself thus ably seconded. Unquestionably, his political program would improve from a religious standpoint, and he would blot out of it certain suggestions of liberalism which now tarnish its lustre.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

A Challenge to German Critics

No one who has studied the official utterances of Pope Pius X during the years of his pontificate will need to be reminded of the reasons which have impelled his action. Conditions marking the so-called intellectual progress of our time have constrained the Holy Father so to use the fullness of the authority delegated to him by God as to make certain that the truth revealed by Christ shall not be vitiated or impaired, that it shall not be despoiled of the godlike character which it possesses. His Holiness has been especially insistent that those who are called to instruct others should be free from suspicion. There must be no mistrust of the "pure and undefiled" quality of the doctrine which they impart. Unhappily, it is to these that Modernism, the heresy of our day, especially appeals; its peculiar attractiveness arising from the pretence of scientific character and scholarly method under which it masks its errors. It was to meet this danger that the Encyclical *Pascendi* took on the form it did, accurately analyzing the system of the new heresy, scientifically exposing and refuting its principles, and pointing out with unmistakable clearness the dangers it contained for Catholic faith.

To be sure, those who willingly blind themselves to the truth cannot be saved from error, even though absolutely convincing arguments be urged upon them. But the Holy Father determined that if any such be found among us, they should, at least, be forced openly to declare themselves and so cease to be a hidden snare for the children of the Church. To this end the fundamental definitions occurring in the Encyclical *Pascendi*, as well as in the Syllabus of Pius IX, were summarily condensed into the form of a declaration or oath, and to this it was required that all those who, because of their position or charge in the Catholic Church, exert an influence upon the faith of the people should subscribe.

Such a precept is not at all an extraordinary one; nor can the requirement of such an oath be in any way taken to imply a lack of confidence on the part of superiors in those from whom it is demanded. Does any reason-

able man take exception to the oath of loyal service imposed upon civil officials? For years it has been customary within the Church to require from certain churchmen a profession of faith, confirmed by oath, covering the Tridentine decrees and the Vatican decrees, and no one has thought to discover in it any evidence of a restraint of personal freedom, or of an enslaving of science, or of an injustice to the proper supremacy of the State.

Quite as little reason of legitimate complaint is contained in the so-called anti-Modernist oath. Its formula comprises nothing that a professing Catholic has not already accepted as true. Most of its declarations will be freely admitted by every believing Christian. The Pope, in prescribing the oath had no intent to define anything new; his sole purpose was to provide a solemn guarantee that the deposit of Catholic verity in all its fullness should be proclaimed by the authorized teachers of the Church without weakening and without change.

This matter of fact view has found little antagonism worthy of notice in the world outside of Germany. There, strange to say, anti-Catholic sentiment has proved strong enough to arouse bitter agitation against what it terms the "intolerance of the Pope." Pressure was brought to bear with certain members of the Reichstag, until it became almost a party question among them to urge the Government to use suitable measures to safeguard the independence of German ecclesiastics, and in particular of the professors of theology in the Catholic faculties of State universities. The Vatican, it was affirmed, was using the vast moral pressure it could put upon them to force them to accept the anti-Modernist oath in violation of their personal liberty and freedom of action. To be sure, no doubt with proper intent to avoid greater evils which a needless clash with State authorities might superinduce, the Pope had formally dispensed professors of theology in the faculties of State universities from taking the oath when these professors had no direct charge in the care of souls; to be sure, too, other absurd charges and insinuations injected into the controversy were splendidly combated in the Prussian chamber. Even non-Catholic leaders refused to stand for the bigotry of the enemies of the Church, protesting that the oath was a proper means used by the Church to defend her ancient dogma against what she deemed to be vicious assaults from heresy. And a foreign journal, noted for its liberal inclinations, the *Etoile belge*, complimented them on their action. Commenting on the Reichstag debate, it said: "There is no more evidence of an intolerant spirit in the oath than there is in the obligation regarding his teaching imposed by the Protestant synod on every Protestant pastor, and no greater restraint of liberty of conscience." A very just contention. One is a Catholic, or one is not; one is a Protestant or one is not. And just as Catholicism is unthinkable save where full deference is paid to the teaching authority of the head of the Church, so Protestantism must cease to be Christian if there be granted to every

Protestant pastor the right to reject as he pleases doctrines which in the very nature of things must be conceded to be fundamental principles of the Christian religion. To profess oneself a Modernist, however, is to acknowledge that one has broken with fixed doctrine, be it Catholic or Protestant.

In view of this very elementary truth it is difficult to comprehend the reason of the tempest of anti-Catholic opposition which is agitating the evangelical group in the Reichstag. It is equally difficult to appreciate Chancellor von Bethmann-Hollweg's apparent purpose to interfere in a matter that is no affair of his, even though the professors in the subsidized theological faculties of State universities were obliged to take the oath in question. These professors are not asked to do so, but in case they were, if a professor in any one of these faculties is not in full accord with the doctrinal teachings of the Church concerning the supreme authority of the Pope, by the very fact he ceases to be a Catholic. Why, then, this heat of contention that rages in their regard?

It will not do to make clamorous outcry that the anti-Modernist oath is a new instance of the consistent purpose of the ancient Church to restrain the freedom of the individual intelligence and to repress and enslave scientific research. Similar defamatory charges regarding the Catholic Church have been too often refuted to have them merit serious attention. Yet the *Neues Jahrhundert*, a publication which claims to be the organ of the Modernists, these up-to-date defenders of unlimited freedom in the scientific field, is petty enough to revive the old fiction. The *Bonifatius Korrespondenz*, the official review of the Austrian Bonifatius Verein, meets the calumny in a manner that should satisfy even the progressive intelligence of the *Neues Jahrhundert*. "The editors of this review," says the *Korrespondenz*, "have a great deal to say concerning the scientific and scholarly methods characteristic of present day knowledge. Surely they will not deny that a fundamental requisite in such methods is a convincing and irrefutable proof of statements advanced by those who pursue them. We, therefore, call upon the editors to furnish us such proof of six categorical statements contained in No. 3 of the *Neues Jahrhundert* for the current year. These statements are:

"1. That there are honest, simple-hearted priests who satisfy their conscience in the sight of God, and take the anti-Modernist oath demanded of them with the prayer upon their lips: Lord, forgive us the sin that is forced upon us.

"2. That the anti-Modernist oath puts an official Church anathema upon all freedom of theological research.

"3. That there are Bishops who permit 'distressed ecclesiastics, worried in conscience, to make the oath with all kinds of mental restrictions.' We ask for an explicit naming of these Bishops and of these distressed ecclesiastics.

"4. That the Bishops of Germany have acted with 'cruelly comical inconsistency,' striving, as they did, to obtain from Rome a dispensation in the matter of the oath in favor of professors, whilst they permitted its full burden to rest upon 'poor men engaged in the care of souls, who are affected, after all, only indirectly by what the oath implies.' And we demand here proof from the *Neues Jahrhundert* that professors, in general, are dispensed from the oath; that the oath affects pastors of souls only indirectly and secondarily; that in excepting professors attached to State universities (since these alone, and these only when not in any way engaged in the care of souls are dispensed), a cruelly comical inconsistency is to be noted.

"5. That in consequence of this oath the 'more intelligent' among the Catholic clergy have been reduced to a condition of extreme need. We presume the charge means that the 'more intelligent' clerics have refused to accept the obligation and have thus put themselves out of way of receiving charges in the care of souls.

"6. That Prince Max, in his recently retracted article, gives an example of one 'forced to do penance though he had written only what is historically true.'"

The *Korrespondenz* is still awaiting an answer to its challenge, a condition of affairs only too common in our day. It is easy, indeed, to formulate lying charges regarding the Catholic Church; it is not quite so easy a task to prove such charges when the makers of them are brought to book and asked to show cause in the calumnies maliciously spread among the people.

M. J. O'CONNOR, S.J.

The Apostleship of the Press

The young Catholic who wishes to be a writer is, just now, the object of much solicitude. It is announced—a late discovery—that when a young Catholic undertakes to make money and to become a celebrity by the use of his pen, he does not find in the Catholic press an open road to gold and glory. The press, as distinctively Catholic, is committed to the expression of the Faith. It cannot be used as an avenue to wealth and worldly renown.

Now, all this is hardly a discovery of the new century. It sounds like very ancient historic truth. We do not know that in the entire library of the writings of the Fathers of the Church there is a single line that was written by a millionaire. Neither is it on record that any one of the writers cared about being a millionaire.

The young Catholic, therefore, who wishes to become a distinguished writer with an income, is told to go out of the Catholic atmosphere, to work as an "indifferentist," a "nothing," to be a Catholic *incog*. To this advice is added the quieting forecast that, when he shall have become a celebrity according to the standard of the world of unbelief, he will be able to teach that world with recognized authority.

Now, there is a distinction to be made here. He may, indeed, become a celebrity. This may, perhaps, be a possibility, dependent, of course, on very uncertain and infrequent conditions. But that, having arrived at the goal, he shall be able to speak with authority as the champion of orthodoxy, is, at the best, a very remote probability. By that time, his life-training will have established in him even a physical impediment. The law of habit is not suspended for him in this particular matter. The rule is and was and shall be that he who schooled himself to the mind and speech of indifferentism until he has become a celebrity of the world, must be lacking in that which can come only from specific training for the other work. And there is also a necessary moral element, namely, of character, which is not apt to be cultivated by continuous quest for the colorless in thought and expression.

So that, even though, upon the dawn of that doubtful day of his future renown, he may wish to lead to higher things, he will find something more to do than merely to drop his mask and be apostle to crowds still as docile as they were when he gave them the amusement they were willing to pay for. We have in mind a certain Dives who wanted to come back from where he was buried to give a warning, out of his experience, to his brethren. And it was said to him: "They have Moses and the prophets. If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."

It is a common saying that we are living in a commercial age. The fundamental axiom of commerce is "give nothing for nothing." We have ceased to notice incongruities in the application. The charity dollar is begged for an equivalent. Not seldom it goes to the poor through the lawn-fête or the church carnival—that is, what is left of it. Or it is given for a chance to win the hundred-fold, a gold watch or a diamond ring. However, these incongruities aside, commercialism can very naturally assert itself in mere letters. One may deal in literature just as one deals in corn and cattle. The sentiment of the publisher, when he surveys the new edition, need not differ from the sentiment of the farmer when he looks out over herds and harvest. Both look beyond—to the market. Net income can be the dominant in the mind and heart as well of the one as of the other.

Of course, there is money in the press. If there were no money to be made from printing, there would not be so many publishers, so many writers. And there are also failures with the pen and with the press, for the same reason that there are mortgaged farms and assignments and bankrupt sales and abandoned shops. It has been estimated that more than ninety per centum of the commercial enterprises begun end in failure. The failure of the writer, then, is not to be wondered at, considering that there are proportionately so many more who think themselves great writers than there are those who think themselves even very ordinary farmers, blacksmiths, lawyers or merchants. If a man takes up writing as a com-

mercial enterprise, he should abide by the laws of commerce. Disappointment which is based upon misapprehension should not be made the ground for a grievance against the press. But particularly, disappointment which is based upon a double misapprehension should not prompt one to lay a grievance at the door of the Catholic press.

The press is the most adaptable instrument in modern society. It may be used to make money, or to occupy one's leisure, or to feed one's vanity, or to gain entrance into the circle of the *litterati*; or it may be used simply as an instrument of the apostolate. If a man directs the instrument at the apostolate, he cannot expect it to play into his purse. It may provide for his needs; and anything more will be an accident. When it is directed to other ends, it ceases to that extent to be an instrument of the apostolate. Yes, and to a greater extent. When the apostle sets out with the idea of a respectable bank account or a niche in the mausoleum of fame, there is bound to be a conflict. There will be a divided attention, of which the better half will most probably be transferred from the giving to the getting.

The apostolic outfit was one coat and no purse. But with this the Apostles did precisely apostolic work. The favor they found with the world was to be put to death. They were warned by the Master that the world would hate them as it had hated Him before them. In the apostolate of the press one may expect all those things which are being deplored as the sad lot of the Catholic writer. The thing for an aspirant to decide is, whether he wishes to engage in the apostolate. To this end it were well for him to recognize, at the start, its aims and its conditions. To warn, to instruct, to encourage the faithful; to denounce error and proclaim the truth; to speak as the herald of the Vicar of Christ; to promote harmony amongst the members, and to foster the true spirit of Catholic life which is union with the head: this is the aim, the vocation. The conditions will be such as they have been.

W. F. POLAND, S.J.

Some Social Problems*

Rightly deeming false views on fundamental questions the most dangerous of human evils, and professing with Plato to be not more ready to refute them than he refuted, according as he or another should advance what is untrue, Mr. Lilly proceeds at full tilt to attack the political errors of the day with a "spear that knows no brother." Fortified by wide knowledge of men and books, a trained mind, sound Catholic instinct, and a radical honesty that often turns his weapons against his own political bias, he ranges the whole field of thought and action from London and Dublin to Calcutta and New York, assailing follies and fallacies wherever he

* *Idola Fori: An Examination of Seven Questions of the Day.* By William S. Lilly. London: Chapman & Hall. St. Louis: Herder. \$2.25 net.

sees them with a refreshing vehemence that is ruthless without being rancorous. Addressing himself "not to professed students, but intelligent and thoughtful men of the world," on Popular Government, Parental Right, Cheapness, the Social, Irish, Indian and Criminal Questions, he would "rescue essential principles from Utilitarianism and Eudaemonism," establish jurisprudence upon practical reason, and assert the true doctrine of the liberty of man as a moral agent in a moral organism, the State.

Believing, with Mr. Belloc, that Party Government has outlived its usefulness, he attributes its failure to the "one man, one vote" electoral system. This, he holds, is undemocratic, since it does not express the true "will of the people," which should be the expression of "all the elements in the country in due proportion," having regard to property, intelligence and character as well as numbers. To be consistent he should have added "all the time," *i. e.*, the universal referendum and recall, but these devices are abhorrent to him. A strong second chamber would help, but how otherwise this due proportion is attainable he does not inform us; elsewhere he makes the omnipotence of wealth in the hands of a small minority largely responsible for the immoralities and miseries of the impoverished majority. The Belgian system of additional votes for heads of families, university graduates, clergymen, etc., should go far towards establishing due proportion, especially as coincident with it is the wide distribution of wealth, which he rightly deems the truest test of national prosperity; but this he does not mention, nor any other plan of electoral apportionment.

Herein consists Mr. Lilly's weakness. He is lynx-eyed and unerring in diagnosing the diseases of the day, but he is seldom sure of the remedy; and when he is, his prescription is not always convincing. He is severe on Lloyd George's property tax, but when, forgetting politics, he settles down to the question himself, he out-Georges the British Chancellor. Property should be rightly, not merely legally, acquired, and rightly used; and for this purpose he would have the State (1) Establish the interdependence of labor and capital by giving the worker a share in the profits; (2) Control monopolies, regulate prices and own all public utilities; (3) Apply indirect tax to luxuries and so graduate income tax and death duties that their burden fall on the wealthy; (4) Give the unearned increment, especially in land, to the community; (5) Penalize speculation in stocks and shares, etc., since this is public gambling and comes under the Fourth Lateran Council's definition of Usury: "The attempt to draw profit and income without labor, cost or risk, from the use of a thing which does not fructify."

Parental rights and, indeed, the rights of man in every relation, are admirably differentiated and defended. Rights are not, as Matthew Arnold held, created by the State, but inherent; and of such is the education of chil-

dren. The State may control it, subject to parental rights, "but to force upon them, directly or indirectly, a religious teaching of which they disapprove is a gross invasion of those rights." The only cure for the usurpation by democratic governments of these and similar individual rights is the general diffusion among the people of the basic principles of rights and duties; yet though the Irish are, he admits, a thoroughly Catholic people, and therefore presumed to be possessed of this knowledge, Mr. Lilly fears that Briands, Vivianis, etc., would be the outcome of the establishment of Democracy in Ireland.

His treatment of the Irish Question is characteristic. The stubborn prejudices of a patriotic British Tory are pitted against a well-informed judgment, and it is a crowning proof of his honesty that judgment wins.

We must refer the reader to Mr. Lilly's discussion of this point, noting, however, that the fault he finds with England's policy in Ireland is the very opposite of what he deems worthy of condemnation in India. In Ireland she was too severe, in India not severe enough. In striving "to force English ideas down the throats of the natives" she has indoctrinated those who received her education with the materialism of Spencer, Huxley and Tyndall—their favorite authors—thus uprooting their inherited notions of morality and planting in their stead the seeds of Jacobinism and Anarchy. It is these Jacobins who, for their own selfish ends, would force on the hundred races of India a system which is alien to their thoughts and traditions. Mr. Lilly would suppress the native journals that clamor for self-government, and "mercilessly root out sedition," but parliament is weak and inadequate, the Indian viceroys are unfit or unsupported; and, again, the only remedy is religious education, which can be imparted effectively only by Catholic missionaries.

His knowledge of India was derived from books, but having studied Cheapness and Criminality in the shops, factories and prisons, his conclusions are as satisfying as his principles are sound. Cheapness of production, far from being a glory of the age, is one of its worst evils. The seamstress gets four shillings for making a dozen shirts that they may be sold cheap at half a crown apiece. The instance is typical of the sweating system; the result is immorality, degradation in the home, physical deterioration, loss of life and health, and inferiority of goods. Cheapness is the product of the "sweater," who is the offspring of the law of Supply and Demand, which is the doctrine of the Right of Might. Instead, he would substitute the Might of Right. The worker has a right to a fair wage, the means of living a human life. Skilled laborers may be able to secure it by combination, but for unskilled laborers "a national minimum wage" should be fixed by legislation.

This will be thought by some a socialistic remedy, but Mr. Lilly is not afraid of the word. It is the truth latent in Socialism which has made it formidable, and if

we would prevent the realization of its pernicious doctrines we must destroy the evils on which it feeds, no matter how radical the method. Self-preservation as well as distributive justice demands that "the shame of mixed luxury and misery," which obtains in England and is taking root in America, be eradicated. And Justice—the constant will to give to each his right and due, be he employer, employee or criminal—not might, greed or sentimentality, is the only solvent of the multiplex evils of society.

Such in outline is Mr. Lilly's solution of some pressing public problems. His book should prove a stimulating and helpful guide to economists, legislators and social workers who are more eager to ameliorate conditions than to exploit theories and fads. All will find him interesting, for he is unconventional, direct, aggressive, and his occasional exaggerations are the evident outcome of sincerity of conviction and ardent sympathy with his kind. Indirectly and quite unconsciously he disposes of the widespread fallacy that Catholics are denied liberty of opinion. His mode of treatment makes it clear that none enjoys greater freedom of view and intellectual independence than the man who is well grounded in Catholic Philosophy. M. KENNY, S.J.

IN MISSION FIELDS

FRANCE AND THE EASTERN MISSIONS.

One of the most treasured conquests of Catholic France was undoubtedly the protectorate which the government exercised over the Catholic missions in the Levant and the Orient. This protectorate goes back to the days of Charlemagne, who, in virtue of a convention with Harun-al-Raschid, Caliph of Bagdad, was proclaimed the possessor of the basilica of the Holy Sepulchre, and was empowered to restore all the churches of the Holy Land. Thus began at the dawn of the ninth century that general oversight which France, the eldest daughter of the Church, exercised over the faithful in the Holy Land, and the pilgrims who visited it. The protectorate was more effective during the Crusades; but even after the fall of the Latin kingdom of Jerusalem, every Mussulman understood that the Christians in the Holy Land remained in some way under the care of France. This persuasion was intensified and strengthened when at the end of the thirteenth century King Louis IX, the Saint, established a consulate at Alexandria, Egypt, for the special work of caring for pilgrims. The recognition of the French protectorate in international law dates from Francis I, who, after his defeat and capture in the memorable battle of Pavia, entered into an alliance with the Sultan Suleyman the Magnificent of Constantinople. To offset the scandal which the alliance caused in all Christendom, Francis obtained from the Grand Turk in 1526 a commercial truce, in virtue of which the French trading posts and all pilgrims were declared neutral, thus permitting

the resumption of commercial intercourse with the Orient after a long interruption.

Nine years after the signing of the commercial truce, it gave place to a "capitulation," which was signed by both parties to the truce. Article 80 of the capitulation granted to the French the free practice of their religion, and the guardianship of the holy places, which were to be entrusted to religious, and the untrammelled exercise of their functions, throughout the Ottoman empire, to all bishops dependent upon France and to all Catholic priests, whatsoever might be their nationality. It was also agreed that European merchants, whose governments might have no treaty of friendship with the Sublime Porte, could navigate Turkish waters under the French flag, and under the same protection could buy, sell and barter in all places subject to the Ottoman sway.

This capitulation was ratified on various occasions by the successors of Francis I and Suleyman until 1740, when a formal treaty secured to France the express right to protect all Latin Catholics and their establishments, regardless of the nationality of the persons concerned. The treaty further provided for the free exercises of their functions by all bishops dependent upon France and of all religious professing the Catholic faith, as well as for the safety of all French pilgrims and others dependent upon them in their journey to and from the Holy Land. This protectorate of France over the Latin Catholics in the Levant and elsewhere has received the sanction of the Holy See, the only exception recognized being the protectorate of Austria, where it exists. From the time of its discovery to the recent overthrow of the royal house, that part of the Far East which belongs or did belong to Portugal has been under the protection, so-called, of the Portuguese monarchs; but we are not considering that part of the world.

This right of protecting Catholic interests carries with it, by favor of the Holy See, certain honors which are shown to the representatives of France whenever they are present in any one of the "protected" churches. If a French consul is present at a religious service, the *Te Deum* is to be chanted by the officiating clergy; he is to have a seat of honor in the church, and is to be incensed at the solemn Mass. At the end of high Mass on Sundays, the versicle, *Domine, salvum fac regem*, was sung by the choir, after which the officiating priest chanted a prayer for the most Christian king and the members of the royal family. When the kingdom gave way to a republic, the versicle was changed to *Domine, salvam fac rempublicam*, and a prayer for the constituted authorities took the place of that for the king and his family. Considering the great spiritual needs of the present republic, we trust that the prayer is still chanted. These marks of respect were shown to the official representative of France and to none other.

The importance of this protectorate which gives France the lofty prerogative of defending Catholicism in the Orient and the Levant explains clearly the earnestness

which French statesmen, up to very recent times, have shown in maintaining it. Even the Revolution which, towards the end of the eighteenth century, destroyed the French churches and hunted down the French priests and religious, did not entertain for a moment the thought of surrendering the protectorate. In 1794, when the reign of terror was at its worst, General Aubert-Dubayet, the ambassador of the Convention near the Sublime Porte, wrote to his home government (if such it could be called): "Hasten the coming of the missionaries and Sisters of Charity. They are worth more than an army, for they excite no fear of themselves and make France loved."

Thus spoke a Republican general, addressing himself to French revolutionists, who had torn down the altars of God and had raised others to the goddess of reason personified by unspeakable persons. It was no love for religion that prompted them, for they had none; it was patriotism, the desire to see their country stand high abroad. With them, as with so many of their successors, anti-clericalism was for domestic use exclusively, and not for export. Comparatively recent times have shown us the diverting spectacle of the French government vexing the Jesuits in France with all kinds of petty annoyances and persecutions, even ordering them out of the country, yet granting financial aid to those same French Jesuits when they were engaged in educational and missionary work in the Levant.

Perhaps it is too much to expect that statesmen should be models of consistency, for most of their fishing is done in troubled waters; but, whatever France may do nowadays for religion abroad, "the glory has departed," as far as the protectorate begun by Charlemagne is concerned. Religion as such is lost to sight; statecraft is a sorry substitute for the missionary zeal of former French rulers and cabinets.

CORRESPONDENCE

United Italy's Limping Celebration

ROME, APRIL 2, 1911.

On Monday, the 27th ultimo, United Italy opened the celebration of the semi-centenary of her national birth with a parade, speeches at the Capitol, the opening of one of the Exposition buildings and a banquet followed by fireworks in the evening. The day was fine, the program carried out smoothly, the city well policed and orderly and the sight-seers mildly enthusiastic. There was scarcely a cleric or an ecclesiastical student to be seen anywhere in the city during the day; the decorations were confined almost exclusively to the public buildings, the embassies and the hotels; the spectators were the people of Rome (very few Italians from out of Rome coming to the celebration), and the tourists, who in numbers disappointed largely the bonifaces of the town, who confess that an ecclesiastical fête of any universal interest always brought them more patrons.

However, the United States landed some six hundred from a Mediterranean touring steamship, who ran up

from Naples on Saturday night and flitted away again on Wednesday morning. The King's speech was sophomoric and Nathan's soporific. The former had each of the seven paragraphs of his utterance loudly applauded except one: the solitary exception was the one containing the sentence—"With Rome for its Capital, Italy represents the tranquil co-existence (*convivenza*) of the Churches with the State, which guarantees full and fruitful liberty to religion as to science. One of the evening papers through a slip of the linotype quoted the phrase as "*connivenza*" of the churches, which is not without some grim humor. Nathan's speech refrained carefully from all reference to Church or religion and confined itself to a gloriose word painting of Italy, with Rome for its Capital, past, present and to come. He had scarcely got launched on his rhetoric when the senators and deputies began to converse in such audible tones as to be significant of indifference if not of more studied reflection, necessitating the orator's pausing from time to time and finally closing inaudibly, when he received a little perfunctory applause, which the evening paper suggests was indicative of gratitude for relief from an awkward, not to say painful, situation. There was an evident effort to abstain from direct anti-clerical reflections; the key-note of all the speeches being Italy's indefeasible right to Rome as her national capital. However down in Anagni the mayor let himself loose in a vulgar outburst against the Church of Christ.

The new ministry has taken over the government with no enthusiasm on any side. Bissolati, the Radical Socialist, invited into the cabinet, declined the invitation on the ground, it is reported, that the concessions offered him were not ample enough. However, the two new socialistic members, Finocchiaro and Nitti, offer little consolation to Catholics, judging by the tone of the Catholic papers. *Il Momento* says the new ministry augurs a more sectarian and Masonic policy for the country and *Il Cruciatto* that the anti-clerical concessions of Giolitti of course were not announced publicly, but will doubtless embrace the exclusion of all religious teaching from the schools and the predominance of civil matrimony.

As far as an innocent bystander can observe the Vatican goes right on with its daily work and audiences as if the Exposition did not exist and the changes of ministry meant nothing. I see that the Reverend Mr. Tipple (an ominous name and one to conjure with) has stated that the Exposition ignores the existence of the Pope. The boot is on the other leg. The Holy Father possesses his soul in peace with little or no thought of the Exposition.

C. M.

The Catholic University of Austria.

SALZBERG, March 10, 1911.

The readers of AMERICA have already been informed of the progress of the work begun some years ago by the Catholics of this empire to found and endow a Catholic University independent of State control. So-called Catholic universities exist, it is true, in Austria-Hungary, but the management of these advanced schools is so strictly within the jurisdiction of the civil authorities that the ample powers demanded by ecclesiastical usage to safeguard the religious development of students who attend their classes are not conceded to the Church authorities. Our Austrian Catholics have determined to establish a school such as their coreligionists of Belgium possess in Louvain, such as the Catholics of the United States have

in Washington, and those of Canada have in Quebec. As described in former letters, the project is in the hands of a strong committee under the presidency of his Eminence Cardinal Katschtaler, Prince-Archbishop of Salzburg.

On March 5, in connection with a gathering of Catholics in this city, called to consider the ever-present school question, a special meeting of the University committee was convened. In opening the meeting, his Eminence thanked the members of the committee for the earnestness they had exhibited in the cause during the year just closed, and exhorted them to press on in their zealous efforts to complete the fund required for the great undertaking. In his address Cardinal Katschtaler paid a remarkable compliment to Belgium, a country he declared to be "a model to every Catholic nation in its financial, industrial, social and political development." His Eminence conceded that other factors have had to do with the excellent conditions prevailing among that people, but he did not hesitate to affirm that the principal reason of the remarkable strength of Catholic life in Belgium was unquestionably the activities clustering about the Catholic University in Louvain.

"Who can measure," he said, "the immense influence exerted by that school through the distinguished Catholic representatives it has sent out to play a distinctly Catholic part in parliament, as statesmen, as officials, and in the schools of the kingdom?" From Belgium the Cardinal turned to Canada, and after an eloquent review of the splendid display of faith seen there during the Eucharistic Congress of last year, "a display," he affirmed, "so magnificent that even Catholic nations in the old world will find it difficult to surpass it in future congresses," he added his conviction that such manifestations of Catholic life and faith would have been impossible were it not for the blessings flowing out into the land from the old-established University of Quebec and its associated institution of more recent years in Montreal.

The financial statement of the committee announced that at the close of the year 1910 the total fund in hand amounted to 3,775,877 crowns. Collections are being taken up throughout the empire, and the generosity of the people promises a speedy completion of the sum the committee wishes to have in hand before the work of building shall be undertaken.

K. K.

The International Independent Telegraph Agency

INNSBRUCK, APRIL 1, 1911.

In a resolution of the press section of the Seventh Austrian Catholic Congress, held last September, in Innsbruck, the necessity of an international independent telegraph agency was emphasized, and the desire expressed that such an agency be called into being as soon as possible. Neither the necessity nor the desire was new. The latter has been given expression to in one form or other in the resolutions of every Catholic congress of recent years, and the absolute need of some such antidote and corrective to the poison of untruth, and to the irresponsibility and inaccuracy of the misstatements supplied as "news" to the press of the world by the press bureaus at present in existence, has become increasingly evident with the elevation of these bureaus to the positions of enormous influence they at present occupy.

Recent events have only served to bring this into stronger relief. One has but to recall the accounts, always "full," "complete," "accurate," "of eye witnesses,"

etc., published in our newspapers and magazines of the riots in Barcelona; of the trial and execution of Ferrer, and of the revolution in Portugal. What with the wholesale calumnies of the clergy and the religious orders, the "subterranean passages" and "stacks of rifles" in religious houses, the suppressing of facts favorable to the Church and the exaggeration of the unfavorable, it seemed clear that an effort was made to picture things Catholic in as sinister a color as words could do, and the deeds of the Church's enemies as seldom falling far short of, when they did not actually attain to, the heroic.

In the European non-Catholic press the magnificent success of a Eucharistic Congress in London, Cologne and Montreal is dismissed with a few paragraphs, whereas the proceedings of an insignificant meeting of free-thinkers and anti-clericals fills columns. Significantly, in the reports of parliamentary discussions in the French, Spanish or Italian chambers, the anti-clerical deputy or premier always "proves"; the Catholic member on the contrary merely "endeavors to refute" or "tries to deny." Then again, how infrequently are the comments of Catholic papers on a parliamentary or any other question, even one of most intimate concern to the Catholic Church, made the subject of a press despatch or news-item? According to the press-despatches, in a conflict between Church and State, the State is in nearly every case merely resisting the usurpations of the Church.

An occasional clerical scandal will be magnified beyond belief and given wide publicity; not so, however, the repentance and retraction of the unfortunate individual, public though that repentance and refutation be. Vatican decrees and encyclicals are misconstrued and mistranslated—witness the case of the Borromeo Encyclical in the Liberal and Socialistic press of Germany. The Pope is apparently continually being displeased with his Cardinal Secretary of State and dismissing him. And so we might go on for pages! Enough has been said, however, to make abundantly clear how untrustworthy, misleading and—the expression is not too strong—diabolically distorted are the majority of the press reports of events within or affecting the Catholic Church. What has been said of a certain brand of history, that it is a conspiracy against the truth, may be applied with much greater propriety to a great part of our twentieth century news-supply. When it is not downright false or misleading, it is too often, to borrow an expressive word from our German cousins, "*Tendenziös*."

This deplorable condition of affairs finds a ready explanation in the fact that where they are not in the hands of the Church's enemies, or are not financed by anti-clerical parties, the existing agencies are owned by people who are simply neutral or disinterested in church matters, and are, to a large extent, controlled or protected by some one government or other; some of them, indeed, enjoying both forms of patronage at once.

A telegraphic news-agency that would be accurate and authentic in the news, which held itself aloof from such patronage, whose despatches would not be "doctored" to serve the ends of any certain clique or international cabal, would be a boon not only to Catholics and the Catholic press, but to all who love truth, and to those newspapers who print the "romance" news and the "fable-grams" not from any inherent prejudice, but because they are ignorant of Catholic teaching, and have no authoritative sources from which they can draw their supply promptly and cheaply.

Within the past year a notable effort has been made to furnish such sources for the Australian press by the

recently consecrated Bishop of Auckland, New Zealand, the Right Reverend Dr. Cleary. An account of his excellently planned and organized enterprise was published in AMERICA of February 18. In England, too, the first steps have been made towards the organization of an international Catholic defence league. And now comes the good news from Switzerland that a stock company has been formed there to conduct an international independent telegraphic agency which will begin operations on the coming first of May.

The new agency is no mere mushroom growth. A committee of four influential Swiss Catholics, Herr Jakob Rohner, a well-known manufacturer; Dr. Geser-Rohner, a lawyer and cantonrat of the Canton of St. Gall; Dr. F. Lampert, Professor of Canon Law in the University of Fribourg, and Herr G. Baumberger, chief editor of the *Zürcher Neueste Nachrichten*, has for more than a year been quietly conducting a thorough investigation into the matter; the possibilities and the difficulties have been thoroughly discussed, the views of personages high in Church and State ascertained, and everywhere the project has met with the most enthusiastic approval and endorsement. Milan has been selected for the location of the central bureau, with branches in Rome, Munich, Zurich, Vienna, Budapest, Warsaw, Cologne, Brussels, Paris and Madrid. The branches in London and New York and in other important centres will follow as soon as they can be efficiently organized. It is well to remark, to prevent possible confusion, that the new agency is an independent undertaking from the "Central-Auskunftstelle," of which a description was given in a recent number of AMERICA.

The selection of Milan as the seat of the head office has not been made haphazard, but is the result of a thorough study of the conditions in that and other cities, particularly in Vienna, which was at first proposed for the purpose. Milan unites to the advantage of being sufficiently close to Rome, that of excellent railroad connections and an unsurpassed long-distance telephone and telegraph service. There are, for instance, through rail routes by way of the Simplon and St. Gothard tunnels to Paris and London, over the Brenner pass to Munich and the cities of southern Germany, with direct lines thence to Cologne, Brussels, Amsterdam, etc., on the north-east, and to Dresden, Berlin and northern Germany, and thence to St. Petersburg and Warsaw on the north-west; over Venice and Trieste to Vienna, thence to Budapest, Belgrade, Constantinople; over Marseilles to Madrid and Lisbon. These excellent connections are invaluable for the rapid correspondence service, which will be one of the features of the bureau. The telephone and telegraph service from Milan is even more excellent in extent and efficiency. The advantage of this to the new bureau is so evident that comment is superfluous. The agency will use as telegraph and cable name the word "Iuta," formed of the four initial letters of the German title: "Internationale Unabhängige Telegrafische Agentur."

In the choice of its director-general the agency has been singularly fortunate. Dr. Ludwig Kaul, a German, although still young, is a journalist of great and varied experience, and has a knowledge of every important European tongue. For some years he has conducted, with conspicuous and yearly increasing success, a private telegraph agency in Zurich, called the "Helvetia," along the lines of the new venture. The "Helvetia" becomes on May first with its plant, correspondents and patronage, part and parcel of the latter. This must be considered a singularly fortunate circumstance, for it relieves the new international bureau of the thousand and one initial

anxieties and difficulties incident upon every new foundation, and enables it to concentrate all its energies on widening the patronage and increasing the efficiency of an already existing and admirably-planned organization.

The intense interest which the news of the new foundation has aroused on the continent and on all sides and the cooperation already secured leave little room for reasonable doubt that the I. U. T. A., within a short space of time, will count among its subscribers the entire Catholic press of Europe, as well as a large and ever-increasing number of the independent publications, to say nothing of the parliamentary, ministerial and private patronage it will in time receive.

All kinds of news will be supplied, ecclesiastical, financial, political, economic, scientific, artistic and literary. The magnificent and truly heroic work of Catholic missionaries in all parts of the known world, a work that has been too little appreciated even in the Catholic press, and is almost, if not totally, ignored by the non-Catholic sheets, will be fully reported by the new agency. Anyone who is at all familiar with the periodical and propaganda literature of the various Catholic missionary associations knows what valuable contributions these missionaries are making to various sciences, such as geography, anthropology, ethnology, botany, to say nothing of the tens of thousands they have led into the paths of civilization and the light of the gospel.

No country would seem to offer a more promising field to the new agency than the United States. Whatever the reason may be, whether it is that they have grown more tolerant, or out of a wholesome fear of the largely-increased influence of the Catholic Church on public opinion during the last few decades, our great newspapers and magazines seem concerned to give as little offence as possible to the Catholic body, and, merely as a matter of business, they prefer to publish accurate news about Catholic matters to the extra, often great, expense of supplying the correction later, on the protest of some influential Catholic personage or association. To such publications the I. U. T. A. will supply all they desire, and will supply it as promptly and cheaply as any one of the existing agencies. On those, however, whom the old demon of bigotry still holds in bondage, it will act as a wholesome check to their ravings, which they will ignore at their peril.

The new agency has an imperative claim on the support and patronage of the Catholic body. It opens out a splendid prospect of largely increased efficiency and prestige to our American Catholic press, and brings the realization of Catholic dailies nearer. Steps have already been taken to organize an American branch of the stock company of the I. U. T. A., and to put it into intimate connection with the central bureau. Due notice of the progress of this organization will be given in these pages. The entire American press, Catholic, non-Catholic and secular, will, in due time, be canvassed for patronage.

M. J. AHERN, S.J.

—•••—

The South African Federation begins life with a debt of £116,502,628, over 580 million dollars, and an interest charge of £3,963,072 per annum. As its whole population is barely a million, each white man in South Africa has to carry an average debt of \$600. Canada, with a population of 7 million, has a debt of no more than 260 million dollars, not quite half that of South Africa; moreover, it has something to show for its money.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 22, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

"Let Us Hate Nobody"

While skimming over the morning paper in search of foreign news and chatty locals and spicy personals, the reader would give a little start of surprise if his eye were to alight upon a leader with the above title. The thoroughly Christian sentiment that it expresses ought certainly to animate us, but we hardly expect to see it thus plainly put in what is commonly the record of twenty-four hours of clever politics and business tact and petty human miseries. A short time since there occurred in Valencia, Spain, an event which was an occasion of distress and grief to all worthy people. It was the funeral of one who had once been conspicuous in every Catholic enterprise, but when his lifeless body was borne from under the roof which had sheltered him, living and dying, the way did not lead to the parish church for the last prayer and the last blessing and then to the *Campo Santo*, "the Holy Field," as God's acre is called in Spain's language of faith and piety. At what moment the change had come perhaps he himself could not have told us; but a mighty, an awful, change had come and had disturbed his life. Living, he had cast his lot with the enemies of the name of Christ. But dying? There was none to bear testimony to the return of the prodigal to his Father's house nor to even a heart-throb of grief for the harm that he had done. Outwardly, he had torn himself away from the spiritual mother that had borne him to God; outwardly, there death found him. It was a strange, disorderly throng that followed his corpse to the place not hallowed by benediction and prayer. With noise and outcry and shouts of defiance and derision, they trooped along as might victors in a street brawl. It was a sad day for the ancient and venerable city of Valencia, when the body was conveyed through its streets and with it there went no Catholic rite nor symbol.

But if people are worked up to a high pitch of excite-

ment they often say and do what they afterwards regret, when the storm gives place to calm reflection. Did those Valencia flouts subside into a silence full of remorse for a demonstration so untimely and so unbecoming? Far otherwise. In the next succeeding issue of their organ of propaganda they said to the children of the Church: "Now, Catholics, go and dance on his grave; one of your enemies is dead."

"Let us hate nobody," admonishes the paper where commerce and banking and the petty events in the life of a great city are gathered together for our information and amusement. "Why should we rejoice at our neighbor's misfortune? We do not and cannot know the secrets of his heart. Even when his eyes had closed upon this world, his soul had not yet fled. We know not what his thoughts then were. May not a wave of repentance have passed over that seared and scarred spirit? Hidden, mysterious, unsearchable, are the ways of God, and it is not for us to attempt to fathom them. We know our duty; let us pray that we may do it; let us pray that all men may know and do their duty; but let us not usurp God's place by pronouncing sentence against those whose lives taught us what our own lives ought not to be."

Counterfeit coin is a vile imposture; the counterfeiter is a public enemy. If, however, we see someone happy in the possession of a few brass and pewter trinkets in the firm persuasion that they are gold and silver coins, we ought to regret that he is so deceived about their true worth; and we ought to use all honorable means to undeceive him, both for his own sake and for the sake of his neighbor whom he may unintentionally defraud in exchange. Though his trinkets are almost worthless and are not at all what he supposes them to be, shall we improve matters by performing a war dance on him and his gimcracks? The deeper our conviction and the more intense our feeling on any proposition, the more likely are we to despise and reject whatever opposes what we maintain; and our mental state is but the homage, conscious or unconscious, that we pay to truth and its importance. We might have a feeling of more than transitory interest in a snap-shot of the summit of Cotopaxi, but that feeling would not be militant, aggressive, contentious; for Cotopaxi does not enter very intimately into our daily existence. Quite different is it when we think deeply and feel strongly. Hence, our tendency in the domain of religion to think and speak vigorously not only against the counterfeiter and his pinchbeck (and, surely, they deserve it all), but also against the ill-informed holder of the spurious metal. Would this course win him? Rather, might it not make him more set in his preconceived notions? Nobody, be he saint or sinner, really likes to be called a villain except by himself. Why should we glory because our neighbor is wretched? Would it not be better to attempt to enlighten his darkness and lead him to understand that mint fine metal is better for him than the closest of imitations?

Fooling the People

The contradictions in the mental and moral equipment of many of the French politicians of to-day have already been noted in AMERICA. A recent issue of the *Contemporary* invites its readers to wonder at a few more. Thus Briand, the Arch-Socialist and Anticlerical of a previous period, was thrown out of power because he was not sufficiently one or the other. And yet in the new Socialist Cabinet of the man who succeeds Briand there are, according to common report, eight men whom it is difficult to classify as Socialists. They are multimillionaires. They are not *sans culottes*. Monis himself is the prosperous owner of vast stores of cognac and the principal shareholder in the Hotel Continental. Berteaux, who is a Government broker and a millionaire, has been made Minister of War. As war rumors can naturally affect the money market, it is the acknowledgment of sublime virtue in this exalted statesman to make him Minister of War; Delcassé is a landlord, as was his predecessor Pichon, and yet landlordism is to disappear in the Utopia of Socialism; Pams, who is going to right the wrongs of the downtrodden peasantry in his capacity of Minister of Agriculture, is the wealthiest member of the Cabinet, and Massé the Minister of Commerce, Boncourt of Labor, and Caillaux of Finance are all opulent citizens.

Naturally one asks will the Minister of Agriculture contribute to rural pensions; will the Minister of Labor provide out of his ample resources for the operatives in factories and other victims of the present system? Caillaux, the Minister of Finance, will have the hardest time in defending himself, for, besides his salary as Minister, he receives 250,000 francs as Administrator of the *Credit Foncier* of Egypt, 200,000 francs as President of the Board of the *Credit Foncier Argentin*, 220,000 francs as President of the Board of Rio de la Plata, and some other trifles besides. Yet he is pledged to embody in the forthcoming legislation an Income Tax Bill. He was very much embarrassed when an importunate and offensively logical royalist named Delahaye asked him how he reconciled his financial status with his political professions. Indeed, he is said to have blushed to the roots of his hair, but that was due to the suddenness of the attack. His hair will never grow gray from protracted worry about his inconsistencies. For he is not likely to be very urgent in pressing the Income Tax Bill for consideration. That proposal has been slumbering for fourteen years or more in the Government portfolios, and it is inconceivable that M. Berteaux is going to take it out. A tax on his income would be too great a contribution to his country, which has helped him so generously to accumulate his enormous capital.

Abraham Lincoln is credited with saying that "you can fool all the people some time, you can fool some people all the time, but you can't fool all the people all the time." He was not thinking of France when he presented this

nugget of wisdom to the consideration of his fellow countrymen. However, the American voter does not differ essentially from his French contemporary. He, too, can be fooled. Incidentally one may understand how it is that many of these French politicians who were brought up Catholics have become persecutors of the Church. There is money in politics.

Secretary MacVeagh on Pensions

The civil war pension list is a topic whose discussion public officials studiously avoid. Though it has practically lost its patriotic aspects and has become a political list, costing the government about \$160,000,000 per year, for reasons best known to themselves timorous politicians usually give the subject as wide a berth as possible. All the more credit, then, is due to the public officer who is not afraid to make a frank statement concerning the system of civil war pensions as it exists in the country to-day.

Franklin MacVeagh, Secretary of the Treasury, at the thirteenth annual meeting of the American Academy of Political and Social Science recently held in Philadelphia, made a vigorous plea for a civil service pension for government employees. He favored the project not merely as most important for the civil employees, but chiefly because he considered it absolutely necessary for the welfare of the government itself. "And while we have a perfectly enormous civil war pension list, which is not a credit to us," said Secretary MacVeagh, "the whole civil list is left without any protection or consideration." The unfairness of the system evidently is keenly recognized by Mr. MacVeagh, since he was bold enough to assure his auditors that the civil war pension list has become "a mere political machine."

We are not sure that the project of a civil service list advocated by the Secretary would not come in time to be quite as serious a burden upon the people and quite as ready a vehicle of graft as the pension list appears in the Secretary's judgment to have grown to be. Nevertheless the plan thus to favor civil service employees has weighty reasons to recommend it, not the least of which, perhaps, is the assurance which the establishment of such a list would inevitably afford. On economic grounds it would force our legislators to pay decidedly greater heed to the abuses which made Mr. MacVeagh's characterization of the civil war list entirely fair.

The Sunday Comic Supplement

So much has been said and written concerning the harmful influence of the Sunday comic supplement upon the minds of young people, one might be readily pardoned the judgment that the condemnation of them is practically universal among the right-minded. It is a genuine surprise, then, to learn that the offensive crudities and coarseness of their caricatures have staunch defenders

among those holding high place in the world of art. At a conference, in New York, of the recently founded League for the Improvement of the Children's Comic Supplement, two of the country's foremost artists, John W. Alexander and George De Forest Brush, amazed those present by the stand they took in opposition to the project. Both declared the supplement to be "all right."

"I cannot believe," said Mr. Alexander, "that the men working for the Sunday supplements—some of the brightest men in America—would do anything to harm children. If the supplements were suppressed it would be a national loss. A child's mind is naturally clean. If there are vulgarities in the picture sheets, the child does not see them." Mr. Alexander thinks, too, that the league is going about its purpose in the wrong way when it tries to educate editors. Of course he bases this judgment on the hoary fallacy that editors know the public wants and will change their tactics when the public demands it.

By strange coincidence almost on the day of the New York conference there was held in Munich, Bavaria, an enthusiastic mass meeting of men, mainly heads of families. It, too, was called by a recently established league—a strong interconfessional society whose aim is to fight public vice and immorality—and during its course reference was made to the growing evil of the comic illustrated paper, and to the viciousness which their inartistic coarseness fosters. We have on other occasions made mention of the energetic efforts being made in Germany to suppress smutty and trashy literature, and the comic illustrated journals have naturally been condemned as its potent ancillaries. There, too, opposition cropped out when least expected. The artist folks, some of them at least, are up in arms. Like Mr. Alexander and Mr. Brush, strange to say, the alleged reason of their entering the field is their love of art and their desire to conserve its interests.

The folly of their stand was cleverly shown by one of the speakers at the Munich meeting. He very correctly affirmed that the fight against the hideous comic supplement in no wise touches literature or art, since it revolves about a simple question of morals. Every fair mind must grant, said the speaker, that the smut and trash of the colored supplement pander directly to what is vulgar, coarse and evil in human nature.

It is against this the fight is waged. Meantime vulgarity and coarseness are just as plainly hurtful to true art and literature as they are to morality. Very eloquently and very sympathetically did the speaker describe the destructive influence of these picture sheets, affirming their necessary effect to be to tear out of the heart of the child the correct impulses which careful training at home and at school thought to have rooted in it forever.

We would suggest that Mr. Alexander consult with those who have to do with the training of the child mind before he again affirms that a child does not see the vul-

garities contained in the comic supplement. However clean the child mind be naturally, experienced teachers will assure him that it is unfortunately too ready a receptacle of what is vicious and depraved if it be not sedulously safeguarded by those of more trained sense and knowledge. And these teachers will point out to him the notably growing tendencies among young people today springing out of the vicious influence of these colored sheets. Perhaps in the face of their testimony Mr. Alexander will not deny four counts in their indictment: a tendency towards a disregard for constituted authority; a lack of respect for age and superior wisdom; a weak appreciation of the demands of duty; a disposition to follow pleasure and interest rather than obligation and order.

Editing Under Difficulties

In the chill of the morning, in the blaze of the mid-day sun, and until night throws her damp blanket over the porch on the opposite corner, lynx-eyed Luiz, Braga's detective, stands with his eyes glued on the modest office of a Portuguese newspaper. The editor has "accepted" the changed political conditions, for his paper still appears on the appointed days; otherwise, his, like so many others, would appear at irregular intervals or not at all. There is one exception. Some place in the country a tiny sheet keeps aloft the banner of the Legitimists, now represented by Miguel of Braganza, but it is too puny to be a danger even to the Braga republic; therefore it is suffered to exist.

But to come back to Luiz. The editor, lolling in the oriental magnificence of his sanctum, looks out and spies Luiz, the patriot of sleepless eyes and unwearied vigilance. The editor is sorry, for though he is safe from chill and heat, Luiz takes them by turn, with an occasional downpour of rain to vary the program. Luiz is watching, for sinister reports have been sent in about that editorial office, and the fate of the republic may hang on his alertness.

It is about 8 o'clock in the morning. He notices that three youths, rather shabbily dressed, are coming with bundles under their arms. Bombs, very likely, for the purpose of giving the patriots a taste of their own medicine. (Note by the editor: They are our apprentices; each brings his lunch from home.) Shortly after, Luiz observes the approach of a Jesuit in disguise; his pockets are bulging out; he is undoubtedly armed; more bombs, perhaps. (Note by the editor: That's our handy man, whom we sent to the jobber's; he shaves regularly.) Another Jesuit, even more deeply disguised! But he is so plainly a "highbrow" that Luiz is not deceived. (Note by the editor: Our manager comes in with the first mail from the post office; like all managers, he's very intellectual.)

Next, Luiz sees two Sisters of Charity who, notwithstanding the decree of expulsion, have remained in Por-

tugal, and now, with their identity artfully concealed, are coming on some treasonable message to the office of the editor; but Luiz recognizes them and jots down a few items for the use of headquarters. (Note by the editor: Our honored spouse has sent the dishwasher for the keys of the cellar, which we didn't intend to carry to the office, yet did, and the maid to get the few milreis which we promised to leave on the breakfast table, yet didn't.) Another conspirator approaches! He looks like a medical student; he is pale and somewhat wan; he carries a bundle of documents; they may be commissions in the anti-republican army that is to be mustered. (Note by the editor: At last there is our secretary, Dan, with the second mail. Is he beginning to keep late hours? At times he looks at the wall and sighs; again, he gazes out of the window and whistles softly; he seems to be careful of his hair, but his color is fading; sometimes he is looking at nothing and doing about the same. We think he will recover.)

"Now, Luiz," concludes the editor of *A Provincia*, of Vizeu, Portugal, for he has given us these details, "go back to headquarters and report that we are here in the quiet possession of our rights, and we are too busy with our own affairs to meddle with those of others. You need not stand in cold and heat and rain by turns for the sake of ferreting out any conspiracy of ours, for we are not engaged in that line of public work. Our work is seen in our newspaper; read it and learn."

It is not surprising that those who rose to power as the result of a conspiracy should hear conspirators in every whispering breeze and see conspirators on every Monday; but that does not make their system of dogging and spying less vexatious.

German Catholics will not fail immediately to recognize an especial significance in the recent Reichstag debate regarding relations now developing with the Vatican. The first reading of the Cultus budget in the Prussian Diet brought evidence of an undue excitement among certain of its members as a result of the publication of the anti-modernist oath. Of course, there is no real reason for this; throughout the controversy that has followed that publication the Vatican has acted with moderation and with a praiseworthy discretion, and the matter in dispute is one pertaining entirely to Church discipline, and in no way affecting the interests of the State or of Evangelical bodies in Germany. A possible explanation of the trouble lies partly in the fact that German non-Catholics do not appreciate the nature of Catholic Church discipline, and partly, perhaps principally, in the systematic misrepresentations of an antagonistic press, which would gladly see the introduction of a new Kulturkampf. Representative leaders in the Reichstag disclaim all thought of such an outcome, but one may not ignore the undertone of hostility running through many of the speeches made during the heated debate. Even

the fact that the Chancellor and the Minister of Worship acknowledge the conciliatory attitude of the Holy See in carrying out the disciplinary legislation involved in the requirement of the oath does not entirely quiet one's apprehension. This the more so, as the Chancellor announced that in future ecclesiastics who have taken the oath will find difficulty in securing appointments to gymnasien classes in German and in history, on the ground of possible prejudice in their teachings. The alleged reason is a silly one, and shows a complete misunderstanding of the purpose of the oath; as does, too, the claim made that insistence upon such an oath is to advocate a measure likely to disturb the peace existing among the Church organizations of the empire.

LITERATURE

THE PROFIT AND LOSS OF GREEK.

There is a difference between teaching and tutoring. The tutor has only one or two under his care and can and should fit his instructions to the needs of his students. A teacher must look to the good of many. Tutors can be electivists because they know needs and can reasonably prescribe means. Electivism, after all, is a prescribed course for one. Teachers cannot be electivists or specialists. They must choose for many, subordinate the private good to the public good, and so must look to the common interests in their work. In speaking of Greek studies we refer to teaching, not to tutoring. The teaching of Greek ought not to be archeological or philological or mythological, because those sciences are not of the greatest interest to the greatest number. They are for the tutor to elect; not for the teacher to prescribe.

The teaching of Greek may avail itself of the sure conclusions of all the sciences which swarm about the classics; it ought not to subordinate itself to the acquisition of any, because that would be to force upon the many what is of interest to the few. If Greek is to be saved, it must be taught with a view to bring out its abiding and universal interest. What was it that attracted and fascinated Italy at the Renaissance after seven hundred years of almost complete forgetfulness of Greek? It was Homer principally and the poetry of Homer. If the forerunners of the revival of Greek had to reach Homer through weary wastes of philology, through bewildering theories of authorship, through myriads of hideous myths, and the fragments of broken crockery and battered armor, then it is quite certain Greek would never have had a rebirth. Interest came before application; the love of the whole before concentration upon a part; the charm of art before the seriousness of science.

Happily there are many books which introduce readers to the wider appeal of literature. Such are the works of Professor Mackail, Professor of Poetry in the University of Oxford. His freshness of view, his restrained but sincere enthusiasm, the crystallization of characteristics into a sparkling phrase, are all admirably adapted to making Greek or Latin attractive. His edition of the "Anthology" is well known; his "History of Latin Literature" is a marvel of condensed and illuminating criticism; his "Lectures on Greek Poetry" (1910), the latest addition to the growing library of his works, is satisfyingly replete with the qualities found in earlier volumes. Noteworthy is the fresh use he makes of the device of parallel passages, a device which is likely to become hackneyed and conventional in less skilful hands. The Homeric epithet, the Homeric simile, and the Homeric "ethical line," each in turn is brought home to the reader with the novelty and charm of their original invention.

There is the ideal of the true commentator: to bring the reader into sympathy with the author, to touch up the colors which custom has dimmed and bring them to bear upon a receptive mind with their first brightness. No wonder Mr. Mackail has confidence in the cause of Greek. It lives so vigorously and buoyantly for him that he cannot conceive of it as anything else but immortal.

"The position of Greek," he writes in "Lectures on Greek Poetry," "as a factor in culture has never been more assured than it is now. It moves beyond reach of the attacks of those who fancy themselves its opponents, and the alarmed outcries of those who profess themselves its only friends. It exercises over the whole modern world an influence astonishingly potent and persuasive. The danger now is, not of Greek being studied too little, but of its being on the one hand pursued too hastily and carelessly, and, on the other hand, distorted under the pressure of a specialization which continually becomes more exacting in its demands."

It is encouraging to read this cheerful paragraph, which has been given here in an abridged form; and if our lot were cast among the learned shades of Oxford and not among the cries and feverish rushing of modern trade, it would be easier to share in this sanguine assurance of Mr. Mackail. The Mussulman and the barbarian have once before thrown Greek literature to the flames, and modern pleasure and modern greed will scarcely be more merciful. Yet if these monsters will ever be induced to spare, it will be because of writers such as Mr. Mackail, who by their illuminating enthusiasm for the author's message and ideal have made the pleasure and profit of the mind alluring to jaded sensualists and wearied money-makers.

Another writer who has been bringing out the artistic and better side of Greek study is Mr. W. Rhys Roberts. He has edited "Demetrius on Style" (1902), "Longinus on the Sublime" (1907), and now has added to "The Three Literary Letters" (1901) of Dionysius of Halicarnassus the same author's work on "Literary Composition" (1910). These are the writings of literary critics who read Greek as we read Shakespeare, who were not halted on their way to the author's meaning by endless notes on archeology and mythology. They went straight to the heart of their author, and if they paused upon his language, it was not apart from the full message he was bearing, but in order to understand that message better. They were Greeks reading Greek, and it is the happy and successful task of Professor Roberts to make us see and appreciate how they do it. When it is remembered how profoundly Professor Butcher's well-known work, "Aristotle's Theory of Poetry and Fine Art" has influenced modern literary criticism, especially of poetry and drama, there is good reason to believe that the introduction to the modern world of these other Greek critics in an attractive and sympathetic edition will have no less wide or less effective an influence. If Professor Roberts does no more than prevent modern American rhetoricians from heralding as new discoveries what have been commonplaces in literary criticism from the beginning, his work will have amply justified itself. And there is all the more reason for wishing him success in this field of art, as Professor Butcher's recent death deprives Greek literature of a great scholar and a true friend.

There are two marked tendencies in the study of Greek, the scientific and the artistic. Which should find its place in education? Both, of course; but not in the same way. Confining the discussion to the classical languages and not entering into the wider question of what place science should occupy in the general scheme of education, we may safely assert that the earlier study in Greek and Latin should be predominantly artistic. Such it has ever been and such it should continue. In the study of literature as an art is its practical utility. Professor John J. Stevenson has, in one of the late numbers of the *Popular Science*

Monthly, discharged several tremendous broadsides at classical education. When the smoke cleared away and the echoes died down, it was found that the esteemed Professor had aimed his artillery at the clouds.

His argument in brief amounts to this: the old pagans, from Homer down to Horace, had lax ideas on the marriage bond; the Greek and Latin scientists did not know the chemical constitution of water; therefore give up the classics and study the latest encyclopedia. How Professor Stevenson could have been so long on the faculty of New York University and not have discovered that Greek and Latin are not studied for their morals is a mystery. The practical utility of the classics is not in their information but in their formation. It is hard to have patience with people who speak of utilitarian studies and then sneer at the classics which are studied precisely because they are the most utilitarian of all studies.

We should certainly look upon that surgical operation as decidedly useful which made an eye see or an ear hear. It will be decidedly useless to put a piece of gold in my hand if my fingers have no power to grasp it. Now the classics are directed precisely to giving efficiency to man's whole mental equipment. The so-called utilitarian studies go looking around for landscapes and orchestras; the true utilitarian studies furnish the eyes and the ears. We do not take our morals from Latin and Greek authors or even from modern writers; we do not take our science either from the ancients unless they had all the data which we have to conclude from, and then the scientific conclusions of the ancients have not been surpassed, but we do go to Latin and Greek for efficiency, for the power of self-expression. An educated man has a memory that remembers and an imagination that sees clearly and with originality, and a taste which reasons logically; in a word, he has faculties which act, which serve him to express himself and to assimilate the expression of others. For each of these faculties there is an art. It is the profession of the classics to develop in the faculties of man efficiency or art, at least in its first stages.

The classical languages are the most perfect literary expression we have of man's faculties and so the most competent to teach the art of self-expression. The classical languages because they are foreign are for that very reason better suited for the purpose of teaching the art of expression. In our native tongue we run on with the sense; it is an effort to pause upon the expression. In a foreign tongue we are perpetually halted upon the words and sentences and larger elements of expression; we reflect upon them, we appraise their value, we criticise, in a word, we master the art. The earlier study of Greek, then, should lay stress upon the grammatical qualities, the imaginative force, the choiceness of vocabulary, the harmony of sentence, the truth, the beauty and power of language, all leading up to and centered upon the writer's full meaning.

FRANCIS P. DONNELLY, S.J.

Christian Art in China. By BERTHOLD LAUFER. Chicago. The Author, Field Museum.

It is, of course, a very well known fact that during the sixteenth and seventeenth centuries the Jesuit missionaries in China preached eloquently, suffered much, lived and died in a most heroic manner. Many people know that the Jesuits became prominent in the East as astronomers and scientists. But few know that among the Jesuits there were artists of distinction, who exerted a certain influence on the art of the Orient. Certainly very few people know that the followers of Saint Ignatius actually founded a school of painting at the court of the great Emperor K'ien-lung. Much less is it suspected that there are examples of this Jesuit art stored away in the American Museum of Natural History, at Seventy-seventh Street and Columbus Avenue, New York. Even the

Curator of the *département* in which they are stored is ignorant of their historic interest.

All this and more we learn from this small book by Berthold Laufer, published at Berlin, Germany, in 1910. The author of this valuable contribution to modern learning records in a very modest and simple way many original researches and various important discoveries. On all doubtful points he compares his conclusions with similar statements of other scientists who have written in French and German as well as English. Sometimes the reader is even invited to consider the original Chinese text.

The pictorial illustrations are black and white reproductions of some twenty-two antique paintings and engravings of unequal artistic excellence, but of the greatest historic interest. The originals from which these illustrations were made are, as previously noted, in the American Museum of Natural History, and are packed away in a dark closet on the sixth floor, which is the attic.

These twenty-two pictures were made for the most part by or for the Jesuit missionaries, and were circulated among the Chinese people. They were discovered by Mr. Laufer during his first expedition to China in 1901-4. It was during his second journey to the Far East in 1908-10 that he discovered in Si-ngan-fu another early picture of great importance, which was probably painted by a Jesuit artist in China towards the end of the sixteenth century. The subject of this last picture is the Madonna and the Infant Jesus: it is now in the Field Museum of Natural History in Chicago.

All the illustrations in Mr. Laufer's book are very interesting, and as well printed as is possible on the kind of paper used. As for the text, it is crammed and packed with curious details and valuable facts.

Let us take a sample paragraph: "Although Jesuit art never exerted a fundamental influence on Chinese art, yet the efforts of these humble and modest workers were not altogether futile. Their imposing works of architecture and gardening left a deep impression upon the minds of the people; they introduced into China painting by means of enamel colors, after the method of Limoges; they perfected the *Cloisonné* process; they taught painting on glass; they widened the horizon of native artists by the introduction of new ornaments, patterns and subjects by which they greatly promoted the porcelain industry and secured to the Chinese ware a larger market in Europe. 'Jesuit Porcelain' is still well known to collectors of China."

We see by this paragraph that the author confines himself to the scientific point of view, giving us nothing but plain facts, presented in the bluntest possible form. And while this little book on Christian Art in China is replete with very vital information, it has remained a scientific pamphlet little calculated to attract attention. Although appearing in English, it is a special reprint of the records of the Institute of Oriental Languages in Berlin, and makes Part I of the thirteenth volume of *East-Asiatic studies*.

Nevertheless all of us who are interested in the history of Art, and all who look with affection on the heroic lives of the early Jesuit missionaries are deeply indebted to Mr. Laufer. We are indebted for his erudite presentation of little known facts. We owe him a debt of gratitude for his original research and remarkable discoveries. His simple narrative gives us new ideas and opens up a vista of possibilities far beyond the bounds of its restricted pages. And let it be frankly admitted that it throws upon us a serious duty and a responsibility for the future of the twenty-two pictures in the attic of the Natural History Museum. They are precious mementoes from the hands of devoted artists who consecrated their lives to a noble cause. And, as Mr. Laufer

points out, these frail works of art are valuable links in the building up of artistic history. WILLIAM LAUREL HARRIS.

Father Tim. By ROSA MULHOLLAND. London: Sands & Co. 90 cents.

The opening of Chapter XXV will give an insight into several characteristics of this charming story.

"The bell of Christ Church Cathedral was booming midnight over the city, its deep vibrations beating the air around St. Brendan's Parish, drowning all other sounds with its mellow music, the roll of its solemn drum. Father Tim was still in the church, prostrate on the steps of the sanctuary, pleading for a soul. The place was empty of all other life, and dark, except for the sanctuary lamp; the silence rustling with the prayers of centuries; the vacancy filled with the spirits of those who, from their places of light and sweetness, visit with joy the scenes of faithful struggles, once so penal, but now ended in bliss."

In these few lines we have a style, not untouched by magic, and the evidence of lively faith. The two together—up to the time of Newman an unusual conjunction—make marvelously for religion and literature.

"Father Tim" is the simple story of an Irish priest doing successively in towns and country the work of Christ. The plot is of the slightest texture, but incidents and events crowd one upon the heels of another so rapidly as to hold the reader absorbed. What marvelous, what living faith Miss Mulholland possesses! It will interest organizations enlisted against the drink evil to know that the book deserves to be ranked amongst temperance stories. "Father Tim" is in interest fully up to the ordinary successful novel of the day; in style, vastly superior; in faith—but here comparisons fail.

FRANCIS S. FINN, S.J.

The Idea of Development. By REV. P. M. NORTHCOTE. New York, etc.: Benziger Brothers. 70 cents net.

One beginning this book is rather puzzled. Why should its author seek to show that Darwin's theory of Natural Selection, of which modern Evolution makes so little account, is not contrary to scholastic philosophy? The answer seems to be found in the third part, where the author, turning to the question, "whether there is anything analogous to Evolution in the development of dogma," takes up the defence of Newman's theory of the development of Christian doctrine. In this he finds the analogue of the Darwinian natural selection, like it reconcilable with sound principles, and like it abused by false disciples. Newman is the victim of the Modernist, as Darwin is of the Materialist. He confesses that the latter gave occasion to such abuse; indeed, in "The Descent of Man," he went a long way in the materialistic direction and ended as an Agnostic. He denies that Newman, properly understood, gave any handle to the Modernists. Whether his apology for the two will convince his readers, Catholic or heretical, is, we think, doubtful. "Properly understood" too often indicates stumbling blocks.

H. W.

The Observatory of the Ebro, in Spain, has begun to issue a new series of "Monthly Bulletins," which are the best that have come under our notice. The first number, which was received last December, contained the observed data for January 1910, with an introduction explaining the method in which these data were observed and computed. The work is divided into three parts, heliophysics, meteorology and geophysics. The first treats of the sun, the number, location, size and character of its spots, the faculae, spectroheliograms and the like. The second refers to the various elements of the weather, such as the air pressure, the temperature, rainfall, and clouds, and also

to the electricity of the atmosphere. The third treats of the earth's magnetism and of its quakes.

After this introduction, which is at the beginning of the first or January number only, there follow many pages full of numerical data of the observations, and after them three double-pages contain these same data in graphic form, each for ten days of the month. The curves are printed in black upon a network of small light blue squares properly spaced with heavier lines, so that the eye can see at a glance, and compare all the various observed data and follow them from hour to hour throughout the whole month. This is the best feature of the "Bulletin." This graphic presentation must entail very much labor and expense, but it is invaluable for testing theories, studying the connection and causes and effects of the various phenomena, and ultimately making it possible to forecast them with certainty.

The Observatory of the Ebro, as may be known, is situated in Spain, near the mouth of the river Ebro, not far from Tortosa. It is under Jesuit direction, and has been declared to be a public utility by the government.

WILLIAM F. RIGGE, S.J.

The Legends of the Jews. By LOUIS GINZBERG.—II. Bible Times and Characters from Joseph to Exodus. Philadelphia: The Jewish Publication Society of America.

This is the second volume of Mr. L. Ginzberg's collection of Jewish legends dealing with Biblical personages and events. It contains stories about the sons of Jacob, Job and Moses up to the Exodus. The sources of these stories are not indicated. This information, as well as the explanatory notes to which the reader is referred in the course of the work, the editor reserves for the third volume. In the meanwhile the reader must patiently await the appearance of this future volume for the answer to any question that he may ask.

The narrators of these naïve stories are intent only on two things—to glorify their heroes by marvelous tales, and to moralize. All else is of little or no importance in their eyes. Imagination is given free rein, and is allowed to career at its own sweet will. There is an abundance of fantastic episodes which at times degenerate into the grotesque. That air of naturalness which almost beguiles us into believing the most extraordinary tales, is wholly absent. Hence there is none of the charm that attaches to so many fantastic popular legends. Still, during the Middle Ages, when popular taste craved for the marvelous, these stories were, no doubt, read and listened to with pleasure by the pious sons of Israel, and they will probably be enjoyed even now by Jewish children. Some of them, however, it should be said, are not intended for children.

F. BECHTEL, S.J.

Non-Catholic Denominations. By Rev. R. H. BENSON, M.A. London: Longmans, Green & Co. 3s. 6d. net.

This is a valuable contribution to the Westminster Library, a series intended to supplement and illustrate from practical experience the moral, dogmatic and liturgical studies preliminary to the priesthood. Starting with the proposition that the day has passed in which the preservation of the Faith was the main duty of Catholics, Father Benson insists that the supreme commission of Christ to His Apostles to spread the Truths He entrusted to them is equally binding in these days of mutual toleration and comparative freedom. It no longer suffices to keep the fire alive in the domestic hearth; it must be fanned into a conflagration abroad. Missionary endeavor without the fold is as imperative on priests, and to a certain extent on the laity, as pastoral work within.

But the worker must be acquainted with the material on which he operates. "We must be able," said Cardinal Manning, "to play dominoes with those with whom we argue."

The ecclesiastical course supplies the principles on which heresies must be combated, but a knowledge of their various details, the amount of truth intermingled with them and the temper, tendency and view-point of each, is not within its province. Moreover, our text books often attack positions that have been abandoned. Protestantism has swung around from "Justification by faith alone" to "Justification by works alone," and the Bible has ceased to be its sole rule of faith. Even the argument from authority will have no weight with the Ritualist who, by an ingenious or ingenuous mental process, claims it as his own. Every sect contains a measure of truth as well as error, and an understanding of both is necessary in order that an exposition of Catholic doctrine should find lodgment in Protestant minds. To provide this knowledge is the purpose of the book:—

"To set forth sympathetically the broad outlines of the various religious systems that flourish in England outside the borders of the Catholic Church; to lay stress on what is true in them rather than what is false; and to indicate as far as possible in each instance the corrective Catholic principle that is lacking."

The Church of England being more definite in its formularies and containing in microcosm English religion as a whole, nearly half the 217 pages are devoted to its principles and parties; most of the remainder to the Presbyterians, Non-conformists, Congregationalists, Baptists and Wesleyans, with their principal subdivisions. To include all the multitudinous sects that sprang out of these bodies was found impossible and also unnecessary, as their ruling principles are sufficiently indicated in treating of the main divisions. The same will hold for their development in the United States, except, perhaps, in regard to Presbyterianism, which has been more tenacious of its original creed in Scotland and England than with us. A very useful chapter is added on Theosophy, Christian Science, Mind Healing and Spiritualism, which will be found as applicable to conditions here as in England.

The book is a model of its kind, and both for its manner and matter should be in the hands of all who are interested in restoring the stray sheep to the fold. Its exposition of Protestant errors is free from polemical bitterness, and full credit is given wherever truth or sincerity is discernible. The author had found the sympathetic unfolding of Catholic truth more effective of conversions than the most masterly destructive criticism; his own plain statement of the Protestant position, commended by fairness and tempered by charity, should prove more fruitful than the most brilliant denunciatory methods.

M. K.

Loi d'Exil. Par EDMOND THIRIET. 3ième Edition. Paris: Tequi.

This book is a romance whose plot is interwoven with the suppression of the religious houses in France. Paul Maillet, the arch-villain of the story, is one of the conspicuous members of the Ministry, and sets out to crush the Church, but he happens at the same time to be in love with Isabel de Valois, who intends to become a Carmelite nun. Maillet, who is incidentally dreaming of becoming the savior of France by making himself a dictator, fails to convince the lady of the foolishness of her resolution. In his rage he proposes to revenge himself on her and her father by seizing their vast possessions. The whole story is very fanciful, but what strikes the foreigner is the extraordinary eloquence and elegance of language at the disposal of every one of the actors in the drama. The same peculiarity manifests itself in the parliamentary discourses of most of the speakers who ascend the tribune of the Palais Bourbon to assail or defend the Church. France seems to have exaggerated her polish.

* * *

BOOKS RECEIVED

- Saint Charles Borromeo. A Sketch of the Reforming Cardinal. By Louise M. Stacpoole-Kenny. New York: Benziger Brothers. Net \$1.10.
- The Story of the Old Faith in Manchester. By John O'Dea. New York: Benziger Brothers. Net \$1.50.
- The Life of Blessed John Eudes. By the Rev. Matthew Russell, S.J. (Reviewed in Vol. IV, page 69.) New York: Benziger Brothers. Net 90c.
- Three Fundamental Principles of the Spiritual Life. By Rev. Moritz Meschler, S.J. St. Louis: B. Herder. Net \$1.00.
- Catholics and the American Revolution. By Martin I. J. Griffin. Vol. III. Philadelphia: The Author, 1935 North Eleventh Street.
- Short Catechism for Those About to Marry. By the Rev. Andrew Byrne. Rochester, N. Y.: St. Bernard's Seminary. Net 15c.
- The Little Girl from Back East. By Isabel J. Roberts. New York: Benziger Brothers. Net 45c.

EDUCATION

Representative Hebrews are among the latest recruits to the rapidly growing movement in favor of religious training in schools. A largely attended meeting was held by them at the Hotel Astor, in New York, early this month to discuss "The Problem of Religious Education for Jewish Children." The discussion called forth strong expressions in favor of immediate steps to solve the problem properly. It was affirmed, by speakers representing the orthodox Jewish churches of the city, that the only method of instructing Jewish children in religion was in special schools by properly qualified teachers of their own faith. The teaching of Hebrew was declared an essential in these schools, both for the study of the ancient scriptures and as a means of communication among the Jews all over the world.

The Princeton *Theological Review* for April has an article attacking the policy and practice of the Carnegie Foundation in its dealings with colleges originally founded by Christian bodies. The author, Rev. Dr. William S. Plummer Bryan, Pastor of the Presbyterian Church of the Covenant, Chicago, sharply assails President Pritchett of the Foundation for his own theological views and for what is quite candidly affirmed to be his presumption in defining the theology of the churches. It was predicted in the early days of the Carnegie Foundation that orthodox Protestants would speedily open their eyes to the vicious consequences sure to result from the compliance of Christian colleges with the conditions a sharing in the fund imposed. Dr. Bryan relates the story of a dozen or more colleges in its relation with the Foundation, and sounds a note of alarm for the Christian religion if such money power is to govern in the education of young men who are to enter the Christian ministry and sit in pews of Christian churches. The Chicago pastor has a plan to counteract the influence of the Carnegie Fund. He proposes

the raising by all Protestant bodies of a rival fund to the Carnegie for the pensioning of professors. And in urging united action to this end, Dr. Bryan makes an admission, which, if true, is a rather sorry comment on the loyalty to Christian principles on the part of the colleges he has in mind. "Many colleges now in the Carnegie Foundation parted from the Church with great reluctance," he writes. "Their attachment to the Church remains. The establishment of the Christian rather than the Carnegie Foundation might mark the glad day of their return."

The *Austral Light*, a monthly review published in Melbourne (Victoria), Australia, in its February issue of the current year contains an editorial reply to a correspondent, which might have been written for American Catholics. The correspondent had written to advocate political action on the part of Victorian Catholics to win State aid for Catholic schools. "Considering that we are well organized and well informed on the educational question," he wrote, "considering that Catholics do not want the secular system any more than they want the non-Catholic sectarian system, and considering that we are entitled to State aid in justice to our schools, why not go straight for it?" The wise and prudent answer made by the editor to this query may be thus summarized: It is well understood by all parties that the Catholics of this State, in submitting to the present education system, are submitting to force, that they do not acquiesce in the system, and that they protest against having to pay twice over for education. It is an unfortunate position that sectarian and secularist combine to prevent the Catholic body from obtaining justice, and that a combination of Catholic and secularist votes is necessary to defeat the designs of the sectarianist. We have to choose between a great injustice and a greater, and the practical difficulty in the way of the correspondent's suggestion lies in just this. We may be sure that when the time comes for an appeal, with a reasonable prospect of success, or even of usefulness, to the public and to Parliament, the opportunity will not be passed over, and in the meantime the education of public opinion is not being neglected. The defensive work against sectarianism is not altogether negative, for as the lesson becomes deeply impressed on the Protestant party that it cannot encompass religious education by its present unjust tactics, the more religious-minded and less fanatically anti-Catholic of its members may be led to consider the advisability of a policy of reciprocity with the Catholics. It is only along such lines that they can hope to succeed, and it is only along such lines that justice is likely to come our way.

From the secularist there is nothing to expect in the way of recognition of the educative work performed by our schools. In the meantime he stands between us and further injustice. Moreover, by his public contention that the introduction of the Bible into State schools involves, in strict justice, a State subsidy for Catholic schools, the secularist, without intending it, is fighting our battle. For he is suggesting to moderate men, who desire both religious training for the young and educational peace, the only means by which they can be secured. The present State policy suits none but pure secularists; it is unfortunately due to sectarian bigotry that the establishment of a system just to Protestant, Catholic and secularist is prevented. The editorial closes with a paragraph that deserves to be quoted:

"It is rather pessimistic to prophesy that the State will always be secularist in education, and forever perpetrator of a colossal injustice against its Catholic citizens. The immediate prospect of relief from burdens unjustly borne is not bright, but we are not without hope that sounder principles of education and a clearer conscience will yet prevail among non-Catholic citizens of the State. The State must abandon the secular system, or the secular system will, in the long run, destroy the State."

The New York University will hold to the Group System in its arrangement of courses of study. Students registering for work will not be permitted complete freedom of choice in the matter of class subjects, but will be restricted to an election from certain determined groups of subjects fixed by the Committee on Studies. This body is made up of professors named by the University faculty. The System, introduced into the University in 1894, was referred, some months ago, to a special committee of the faculty, who were told to report on changes they might deem necessary. It may be that some who suggested the reference desired a wider measure of electivism in the school's methods. If so, the report just handed in will scarcely prove gratifying.

The committee declared that no substantial changes are needed in the University's course of studies; they recommend merely some slight revision of the groupings of subjects suggested by the experience of professors during the years the present course has been in use. Its members have a word to say regarding the free play of electivism among students, and they say it quite frankly. They affirm that the complete freedom of choice in the matter of study subjects to be taken up by students, such as the well-known policy of Dr. Eliot seems to favor, is based upon pedagogically false principles.

PULPIT, PRESS AND PLATFORM

BABYLON AND CHRISTIANITY.

An instructive paper on Christ and the Critics, by the Rev. C. C. Martindale, S.J., appears in the *Liverpool Catholic Times and Catholic Opinion* of March 31. We give here only one extract, but the whole essay is well worthy of perusal. "Many will remember," says Father Martindale, "the bomb which Professor Friedrich Delitzsch exploded on January 13, 1902, at Berlin, when, in his famous lecture, 'Babel und Bibel, Babylon and the Bible,' he tried to prove that Old Testament religion was, in gross and in detail, no more than watered-down Babylonian religion." A more recent lecture of Delitzsch, at Königsberg, "significantly entitled, no longer Babylon and the Bible, but Babylon and Christendom," is subjected to Father Martindale's keen criticism and disposed of in the following manner:

"Briefly, what does Dr. Delitzsch contend? That when Christianity was born, the whole world into which it came was soaked with Babylonian myth, tradition, science, art. The Church, always ready to welcome pagan customs and ideas [St. Paul, for instance!], borrowed forthwith from Babylon, and overlaid the pure teaching of Christ (for Delitzsch at least admits that Christ really lived) with an armor of Assyrian oddities. But, argues he, the Church is doubly Babylonianized, for Christ's teaching itself was Jewish, and therefore already Babylonian. From the time they emigrated from Babylonia, the Hebrews are to have carried thence the myths of Creation and of Flood; the story of the Fall, and the notion of Death as penalty for sin; of the serpent as Adversary of God; of angel and of demon; of paradise and of hell. Their captivity in Babylon is to have emphasized all this; and the Babylonian settlers transplanted into Samaria are to have developed it, so that it is no wonder that such notions 'play so prominent a part' in the preaching of the Prophet of Nazareth and of His disciples.

"Now this theory of 'Panbabylonianism,' of seeing Babylon everywhere, is, in parenthesis, a wild theory, unshared by most reputable scholars, denied by facts, and doomed to essential modification at the hands of its creators themselves, and to speedy extinction in its present form. When the foundation is worthless, what is built upon it will not stand. Even Delitzsch has to confess that the Hebrews 'translated' the Babylonian myths into monotheistic shape—'merely monotheized' them, he argues. *Merely!* But that is a gigantic step already, even allowing the original contention, that the Hebrews had 'borrowed' myths at all! It is a step no

other nation of antiquity had taken, or ever was to take. It was the very step Babylonia herself could never succeed in taking. Here already is the essential feature of Israel's religion, *not* borrowed from Babylonia. That the Assyrians had their story of a Flood, and so had the Hebrews, that does not prove that the Flood never happened! Because the *Berliner Tageblatt* contains a long report of Professor Delitzsch's lecture, and I, as a matter of fact, have drawn my information thence and also from other sources, that does not prove that Professor Delitzsch never lectured at all! Yet such would seem the argument. As for the Babylonian Fall story, its divergencies from the Hebrew are certain, its similarities conjectural. Its hero is called 'Adapa': only a false etymology connects this name with 'Adam.' He was not the first man; he committed no sin, and in consequence could not die because of one; he was tricked by one god into *not* eating some food another god offered him; the poem ends with his glorification. Add to this one defaced cylinder in the British Museum. On it are seen two fully clothed personages, probably gods (nothing suggests that one is a *woman*), seated under a tree. Behind one of them is a zigzag device which quite possibly is not a serpent, and, if it is, probably their protector. And in this the 'origin' of the sublime narrative in Genesis is sought! And so for the rest. Finally, if one thing is more certain than another, it is that the Jews came back from their captivity more rigidly monotheist than ever, and that with the partly paganized Samaritans they refused all association. No: Christ preached no diluted Babylonian mythology. 'What was false in 1902, when it was labelled "Babylon and Bible,"' pithily remarks the *Deutsche Israelitische Zeitung*, 'does not become true in 1911 because it is ticketed "Babylon and Christ."'

SCIENCE

PHOTOGRAPHING STARS NEAR THE MOON.

The moon's light, especially when at the full, is so bright that it dazzles the eye and fogs the photographic plate, when one attempts to see or photograph stars in its neighborhood. It is so intense and so much diffused in the air that the photography of faint objects anywhere in the sky, as well as the study of their spectra and their light variation, become impossible when the moon is full. It is therefore with much interest that astronomers will watch the experiments in this line that King is conducting at Harvard, as we read in *The Observatory* for February. He thinks that the fogging of the plates is chiefly due to the moonlight that falls on the object glass. To obviate this he suspends a disk of the exact size of the glass at some dis-

tance in front of it so that its shadow will fall on the glass and keep the moonlight out of the telescope. He was thus enabled to photograph stars very close to the moon and without any signs of fog on the plate. The disk was then removed and an exposure of a fraction of a second made on the moon. The plate then showed the moon in the midst of many stars.

The method is not yet perfected, but it holds out great promises, since it will enable astronomers to measure the moon's position with the same accuracy as that of a star, and thus eliminate all the troublesome errors due to irradiation, semidiameter, phase and personal equation.

THE SIMULTANEITY OF MAGNETIC STORMS.

A fierce controversy, which we have already referred to several times in *AMERICA*, IV, 13, 20, 22, is waging in *Nature* as to whether magnetic storms occur simultaneously all over the earth, or require several minutes to make the circuit of the globe. Dr. Bauer, who had advanced the latter theory, has made another reply to Krogness on March 2. On March 16 he was attacked by Chree. Birkeland says, on the same date, that he is on his way with Krogness to Khartoum, and intends to make observations on the point in dispute with very sensitive apparatus in cooperation with Scandinavian observers.

OFFICIAL TIME IN FRANCE.

France has at last fallen into line with the international method of reckoning time. As we all well know in the United States, we have several standard times, called Eastern, Central, Mountain and Pacific, being respectively 5, 6, 7 and 8 hours slow of Greenwich, the minutes and seconds being everywhere the same. This system is an eminently practical one for our railroads, its only inconvenience being in those cities where two times meet.

Twenty-five nations have conformed to this system since 1884. While Russia, Portugal and Ireland are still outside it, France was very conspicuous in its refusal to adopt it. However, it also has finally yielded, and on midnight of March 10 its clocks were set back 9 minutes and 21 seconds, so that henceforth, instead of Paris, Greenwich time is now the standard.

* * *

When is a star defined to be a double star? is the question T. Lewis asks in the *March Observatory*. He says that many observers will not measure certain doubles, either because they are too bright, or because they are farther apart than the arbitrary distance they have themselves assigned. He then gives several instances of how some pairs have closed up and some have separated, and shows that if the arbitrary limit system were in force, the first

would not have been observed in the past, and the second should be dropped for the future. It is difficult, of course, to know what to do in these cases, because stars beyond the range of the micrometer cannot be measured with precision, and stars that are separating very much may happen to have been only accidentally in the same line of sight; that is, they may be only optically and not physically double. The problem seems to be insoluble, and the writer himself offers no solution.

WILLIAM F. RIGGE, S.J.

Hereafter the midnight burglar will have to ply his handicraft in darkness or find himself tight within the clutches of the law. An alarm, dependent upon the extreme sensitiveness of the selenium cell to light, as devised by Mr. E. Dafal, a French engineer, has made this imperative. The apparatus consists of two essential parts, a transmitter and receiver joined by an electric wire. The former is a selenium cell, of cylindrical pattern, the latter a specially-wound magnetic relay for actuating the alarm. The alarm itself is of the galvanometer type, the coil of which swings through an angle of 90°, and which is adjusted in the magnetic field by a milled knob. The circuit is closed through the coil and a horizontal contact-piece of platinum inserted perpendicularly between the two terminals. The most commendable feature of this new device is that once actuated, no amount of tampering either with the transmitter or the line can cause the alarm to stop. The alarm may also be installed for signaling incipient fires.

* * *

The latest quotation for radium is \$2,100,000 per ounce against \$3,000,000 a year ago. This depreciation is the more striking in lieu of the increasing demand for the rare earth, and is attributable to the large number of mines of radio-active minerals that have been rendered workable during the past year. London and Paris banks are renting out this precious agent at the rate of \$200 per 100 milligrams per year.

F. TONDORF, S.J.

PERSONAL

We learn through the *London Tablet* that the little Catholic colony in Kingston has received an accession by the arrival of the newly appointed Chief Justice of Jamaica, the Hon. Anthony Michael Coll, who had previously held the office of Attorney-General of Gibraltar.

Miss Ellen Haggerty, nearly ninety years old, died at her home in Brooklyn on March 26. For many years she was employed in a Brooklyn department store as a hat trimmer, and no one suspected until her will was filed in the Surrogate's office

on April 13 that she had been garnering her little savings. The aged toiler left nearly \$50,000 to charities. Under the will St. Peter's Church, Brooklyn, gets \$12,000, St. Michael's Monastery, Hoboken, \$2,000, the bishoprics of Louisville, Cheyenne and Natchez \$1,000 each, and the bishop of Fargo \$500. Bishop McDonnell of Brooklyn is bequeathed \$1,000 for the education of boys for the priesthood, and the Marquette League \$1,000 for the erection of a new chapel. The remaining bequests, ranging from \$1,000 to \$500, are to cousins and Brooklyn charitable organizations.

SOCIOLOGY

Cold water and fresh air are in high favor as protectors of health, and are going, it is believed, to conquer tuberculosis. Sir Almroth Wright, a very distinguished English physician, is of the contrary opinion. Too much washing, he says, destroys the protective outer skin. A laborer can contract all sorts of diseases, but he will catch none of them through a microbe penetrating his horny hand. One horny from head to foot, like a tortoise, would be the ideal microbe-proof man. As for the fresh air doctrine, he asks: why is it applied to tuberculosis only? If he came to America, where we are nothing if not thorough, even in our fads, he would find it applied more extensively than he thinks. Anyhow, he finds it a dreadful superstition.

"Who will decide when doctors disagree?" One of life's miseries is that often the same house holds violent partisans of contrary theories, the devotee of fresh air, no matter how cold, and the one who thinks it to be, like Achilles' wrath, the source of countless woes. For the happiness of the fresh-air school, we must say that Sir Almroth is an out-and-out microbist. But perhaps we shall find that in this, as in so many other things, "Virtus est medium vitiorum et utrimque reductum."

ECONOMICS

Cheap labor is an important matter, especially in the West. There are certain things a white man will not do, and it is necessary that these things should be done cheaply. One cannot pay three dollars a day for picking strawberries, nor without cheap labor the transcontinental roads could not have been built. White men cannot work in a sugar plantation, and so Asiatic labor is absolutely necessary in the Hawaiian Islands. The Alaskan fish packers are finding difficulty in the matter of labor. Business is increasing, and the supply of workmen is even diminishing. These have been obtained hitherto from the natives who come to the canneries during the season, and from the Chinese and Japanese of San Francisco. But the im-

migration laws are lessening the number of the latter; and so the packing companies are looking to Hawaii. A steamer left San Francisco to engage a thousand plantation hands for the canning season.

We hear that the Spinners' Association of Manchester, England, have bought 32,000 acres of land at Rosedale, Mississippi, where they propose to grow long staple cotton, using the most scientific methods of cultivation. They expect to produce it at 7 cents a pound, and ask why they should pay 15 cents to support the gambling in the cotton exchange. Theoretically the plan is excellent; we are doubtful as to how it will work out in practice. The division of functions seems to be a natural law of trade; probably because to do one thing well is all that one man can do. However, time will show how the undertaking will fare.

The Copper River and Northwestern Railway has been completed from Cordova, Alaska, to Kenneicott, where the Bonanza Copper mountain is situated. The road is 197 miles long and cost 20 million dollars, about \$100,000 a mile. The Alaska Central Railway, beginning at Seward, about 150 miles west of Cordova, across Prince William Sound, is in course of construction, and will tap the rich coal fields of the Natanuska River, about a hundred miles to the north.

ECCLESIASTICAL ITEMS

The thirty-seventh presentation of Bibles to the successive graduates of the Naval Academy, Annapolis, Maryland, took place on Sunday, April 9. One hundred and fifty-three, we are informed, accepted a copy of the Revised Version, five, presumably Catholics, copies of the Douay version. The presentation was made on behalf of the American Seaman's Friend Society. It appears that when the original gift of a fund was made thirty-seven years ago, the classes were much smaller than they are now and the interest from the fund easily covered the cost of the books. The society is now undergoing a strain to give Bibles to all, and an effort is being made to increase the fund.

Bishop Shaw, of San Antonio, has invited the Franciscans to return to his diocese, and it is expected that early in June a community of the Friars will reoccupy the old Mission of the Immaculate Conception, which was founded in 1731.

The West Presbyterian Church, Toronto, was purchased two weeks ago for the use of a Polish Catholic congregation, the purchase money, \$28,000, being paid by one generous Catholic residing in Toronto.

That city now has, in addition to the English speaking churches, congregations of French, Syrian, Italian, Polish and Ruthenian Catholics. A Lenten mission has also developed about 500 Ruthenians in Ottawa and 1,500 in Montreal. In the latter city Archbishop Bruchesi, who gave the solemn Benediction at the close of the mission, declared that he would get these Catholics a priest of their own race as soon as possible.

On Sunday afternoon, April 23, the Sixty-ninth Regiment, as part of its celebration of the fiftieth anniversary of the departure of the organization for the civil war, will attend solemn pontifical Vespers at 4 o'clock in St. Patrick's Cathedral. Archbishop Farley will preside.

Archbishop Stagni, the new Apostolic delegate to Canada, has already made a most favorable impression on the Catholics of the Dominion. Bishop Fallon is quoted as saying that "Mgr. Stagni is a very lovable prelate, and speaks English with greater ease and fluency than any other Delegate thus far sent out."

OBITUARY

The Rev. James Doonan, former President of Georgetown University, passed away on April 12. Ten years ago he had a paralytic stroke, from which he never fully recovered. However, he was able until recently to say Mass and to give retreats to religious communities as well as to fulfil the duties of Chaplain of the University, over which he had presided from 1882 to 1888. His prominence as an educator brought him into contact with men of note in various walks of life and enabled him to wield a wide influence in many directions. He was well known to the priests and religious in the Eastern dioceses through his retreats, in which important work he was actively engaged for many years.

A man of rare gifts and accomplishments, Father Doonan endeared himself to his brethren in religion and to hosts of friends by an exceptional kindness of manner. He recognized no distinction of class, and was as accessible to the poor as to the rich, to the simple as to the exalted and the learned. His declining years were spent in comparative rest and seclusion at the College where he had received his early training, and where from a member of the staff in the later University he became President, and in that office attained distinction in a long line of distinguished men. At the time of his death Father Doonan was in his seventieth year. He celebrated his golden jubilee as a Jesuit in 1907.

The Rev. Patrick J. McGinney, S.J., well known in New England and the Middle Atlantic States, died at St. Agnes' Hospital, Baltimore, on April 6. For several years he was a member of the missionary band of the Maryland-New York Province, and had preached in nearly all the large cities of the Eastern States. He was born in Providence, October 24, 1850, was educated at Holy Cross College, Worcester, Mass., and was ordained by Cardinal Gibbons at Woodstock, Md., in 1880.

The Rev. John J. Rodock, S.J., for the past nine years an active missionary in the Island of Jamaica, died recently at Kingston. Father Rodock entered the novitiate of the society of Jesus at Frederick, Maryland, on August 8, 1874, in his nineteenth year. His work in the missionary field was most fruitful, his winning personality making him a great favorite, especially with children. He was the first of the American missionaries to Jamaica to end his meritorious life in the midst of his labors.

The Rev. John Price, pastor of St. James' Church, Pittsburg, Penn., died on April 11, in his fifty-ninth year. He was a native of New York and was ordained priest in 1877, after the usual course of studies at St. Mary's Seminary, Baltimore. For the past seven years he conducted the "Questions Answered" Department in the *Pittsburg Observer*, and the useful information on religious subjects he there supplied was copied into many of the Catholic papers not only in the United States, but all over the English speaking world. His success as a zealous pastor was equally notable.

LETTER TO THE EDITOR

To the Editor of AMERICA:

The admirable letter of M. J. Riordan, of Flagstaff, Arizona, in this week's AMERICA, gives some very practical information, for those who will take the trouble to learn, concerning the real status of the Young Men's Christian Association. Here in Brooklyn we have a very aggressive branch of the organization which, just at present, is engaged, with the usual methods, in an effort to extend its operations. In the course of these efforts a correspondent wrote to one of the local papers saying that the Young Men's Christian Association should omit the word Christian, saying further that it is a big club devoted to gymnastics and athletic sports, baseball playing, etc.

In answer to this an official replied, and gave this writer some important facts of the history of the Y. M. C. A. organization,

the following extracts from which are pertinent:—

"The Y. M. C. A. was founded by Sir George Williams in London, England, in 1844. It was originally a Bible class for drapers' assistants and others who had come to London from the provinces, and was intended to be a home for strangers in the metropolis.

"Naturally enough the Y. M. C. A., although it had its inception in a Bible class, rapidly developed numerous agencies or departments which have proved a great boon to young men: in the same ratio as the Pleasant Sunday Afternoon movement, starting as a Bible class to reach the 'un-churched,' has various agencies or branches in connection with it, such as tontine societies, sick benefits, book clubs, etc.

"A statement issued in the report of the jubilee convention in Boston, 1901, is not without significance, thus:

"The distinctly religious character of the movement more than anything else has contributed to its permanence."

"If not trespassing unduly on your valuable space would like to enumerate some of the agencies of the Y. M. C. A.

"Religious—Devotional meetings, workers' prayer unions, gospel addresses, meetings for men only, Bible classes, cottage meetings, tract distribution, etc.

"Outside Missionary Effort—Open-air preaching, service, missions to working-men, railway men, soldiers and sailors, services in mission halls, Sunday schools, hospital, workhouse, prison and lodging house visitation, tract distribution at theatres, mission halls, saloons and race meetings, factory and warehouse meetings, tent missions, etc.

"Importance of the Association—International jubilee of the Y. M. C. A. celebrated in London, 1894; the Corporation of the City of London conferred upon its founder, Sir George Williams, the freedom of the city.

"Archbishop of Canterbury preached specially upon the occasion in the Westminster Abbey.

"Bishop of Ripon preached at great thanksgiving service in St. Paul's Cathedral.

"The Y. M. C. A. had its inception in America at Cleveland in 1872."

These official facts, added to what was printed in AMERICA of April 8, make excellent arguments to meet the "non-sectarian" twaddle about the Y. M. C. A., so frequently offered when there is objection from Catholics to the encouragement of the Association among others than the "members of the Evangelical churches," to which its constitution limits its membership.

BEDFORD AVENUE.

Brooklyn, April 11.